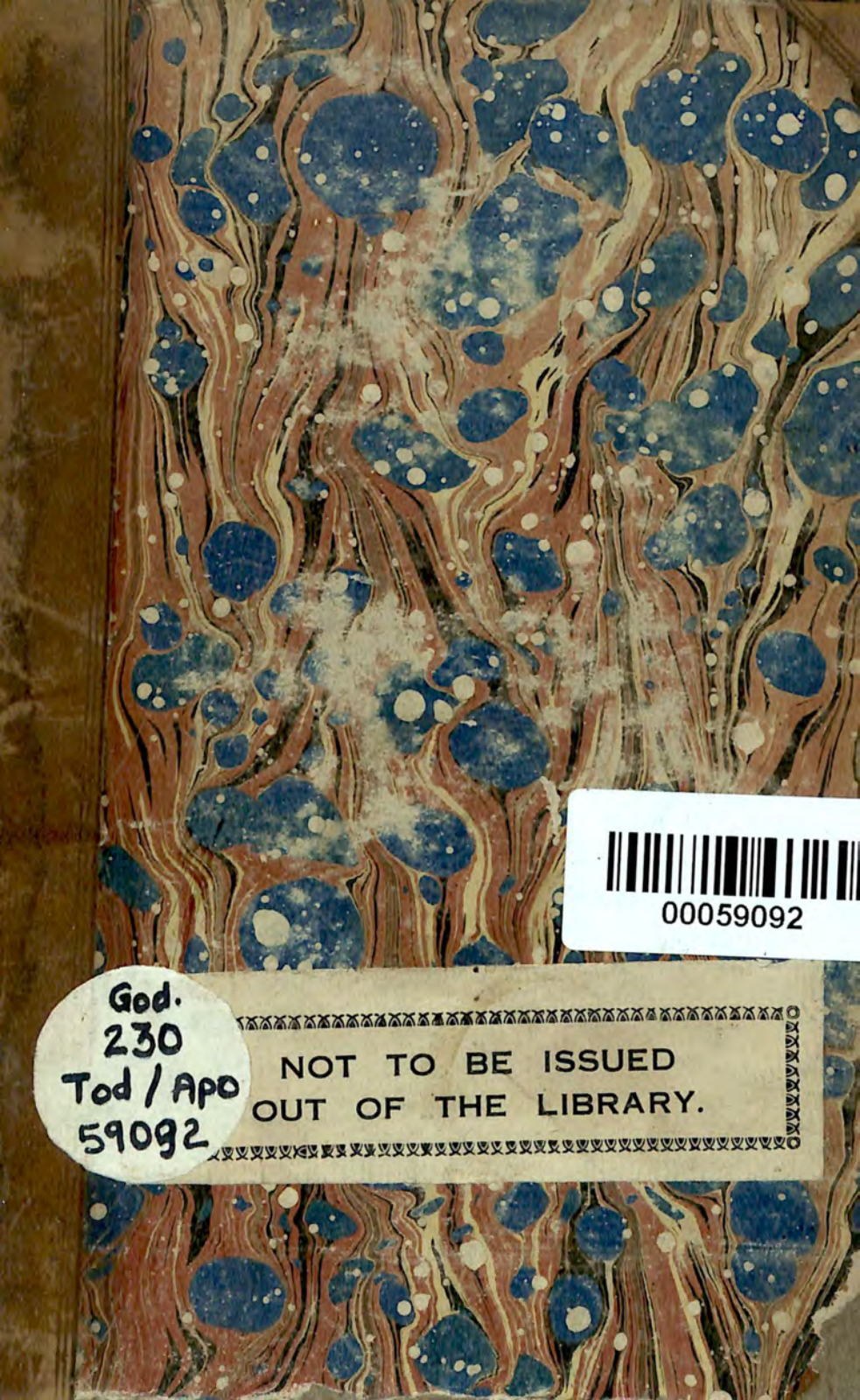
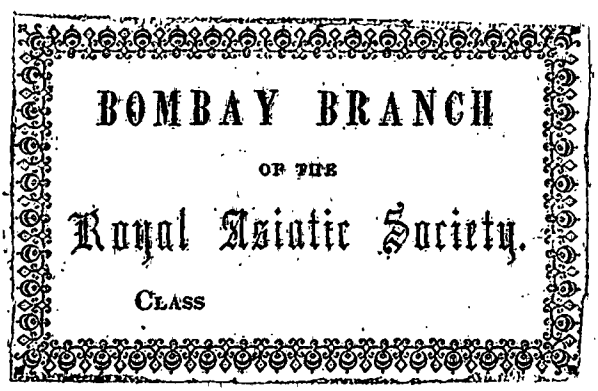

00059092

God.
230
Tod / Apo
59092

NOT TO BE ISSUED
OUT OF THE LIBRARY.



Digitized with financial assistance from the
Government of Maharashtra
on 17 February, 2016

AN APOLOGY

FOR

LOLLARD DOCTRINES,

ATTRIBUTED TO WICLIFFE.

NOW FIRST PRINTED FROM A MANUSCRIPT IN THE LIBRARY OF TRINITY COLLEGE, DUBLIN.

WITH AN INTRODUCTION AND NOTES,

BY

JAMES HENTHORN TODD, D.D. V.P.R.I.A.

FELLOW OF TRINITY COLLEGE, AND TREASURER OF ST. PATRICK'S CATHEDRAL, DUBLIN.

59092

LONDON:

PRINTED FOR THE CAMDEN SOCIETY,

BY JOHN BOWYER NICHOLS AND SON, PARLIAMENT STREET.

M.DCCC.XLII.

God
230
Tod/Apo
59092

(NO. XX.)

COUNCIL

OF

THE CAMDEN SOCIETY,

FOR THE YEAR 1842-3.

President,

THE RIGHT HON. LORD FRANCIS EGERTON, M.P.

THOMAS AMYOT, ESQ. F.R.S. Treas. S.A. *Director.*
THE RIGHT HON. LORD BRAYBROOKE, F.S.A.
JOHN BRUCE, ESQ. F.S.A. *Treasurer.*
JOHN PAYNE COLLIER, ESQ. F.S.A.
C. PURTON COOPER, ESQ. Q.C., D.C.L., F.R.S., F.S.A.
T. CROFTON CROKER, ESQ. F.S.A., M.R.I.A.
SIR HENRY ELLIS, K.H., F.R.S., Sec. S.A.
JAMES ORCHARD HALLIWELL, ESQ. F.R.S., F.S.A.
THE REV. JOSEPH HUNTER, F.S.A.
SIR FREDERICK MADDEN, K.H., F.R.S., F.S.A.
JOHN HERMAN MERIVALE, ESQ. F.S.A.
THE REV. LANCELOT SHARPE, M.A., F.S.A.
THOMAS STAPLETON, ESQ. F.S.A.
WILLIAM J. THOMS, ESQ. F.S.A. *Secretary.*
THOMAS WRIGHT, ESQ. M.A., F.S.A.

INTRODUCTION.

It will naturally be expected that the following treatise should be introduced to the reader by some account of the manuscript from which it has been transcribed, and some statement of the grounds upon which it has been attributed to the pen of Wickliffe.

The manuscript is preserved in the library of Trinity College, Dublin, among the valuable remains of ancient literature collected by the celebrated Archbishop Ussher, and presented by King Charles II. to the University.*

It is on vellum, containing 219 leaves, each $6\frac{2}{5}$ inches by $4\frac{2}{5}$; a full page having 31 or 32 lines, very neatly and accurately written, in the usual secretary hand of the fourteenth or beginning of the fifteenth century. The last leaf is much wormed, and the volume ends imperfectly.

Its contents are as follow:—

* It is marked in the Library, Class C. Tab. 5, No. 6.

I. A tract entitled *Credo* (being an exposition of the Creed); beginning, "It is sooth that bileue is grounde of alle vertues." Fol. 1, a. This piece is attributed to Wickliffe by Bishop Bale. See Lewis's List, No. 152.*

II. A short Commentary on the *Pater noster;* beginning, "We schall bileue that this pater noster that Crist hymsilf techith to alle cristen men, passith alle othere praiers." Fol. 2, a.

III. A Commentary on the *Ave Maria;* beginning, "Men greten commonly our lady goddis moder, and we supposen that this gretyng saueth many men." Fol. 3, b. See Lewis's List. No. 154.

IV. Of the "vij eresies." This treatise is divided into seven chapters, each treating of a distinct heresy. At the end we read, "Expliciunt vij hereses contra pater noster." It begins thus: "For false men multiplien bokis of the chirche, now rendyng bileue, and now cloutynge eresies." Fol. 4, b.

The Lord's Prayer in the former tract was divided into seven petitions, or "axyngs," as is usual with divines, and each of the seven heresies described in the present tract has reference to one of the seven "axyngs" of the Pater noster. The tract appears to have been especially

* Life of Wiclif, Oxf. 1820, p. 205. Bale, Cent. vi. p. 454.

directed against the Friars: as may appear from the "heresies" it describes, which are as follows:—

1. "That special preier applied bi her prelats, is better than general; as oon *famulorum* * seid of a frere, is better than a *pater noster*."

2. "That thes prelats ben hedis of goddis reume ..... and so alle thes freris ben men of hooli chirche, that God wol here gladlier than ony othere comoun men."

3. "That thei can bowe the wille of our Lord God to brynge a soule to heuen, bi maner of her preiyng."

4. "That the sacrid oost is no maner breed, but either nowȝt, or accident withouten ony subiect."

5. "That prestis haue power to assoile men of synne."

6. "That men of priuate religioun be more thick saued."†

7. "That if we worchen bi conseillis of thes newe ordris, that leuen the ordenaunce of Crist, we shal nedely be saued."

The tract ends fol. 6, b. The next two leaves are blank.

V. A treatise on the ten Commandments; beginning, "Alle maner of men schulden holde goddis biddyngis." Fol. 9, a.

This is the tract entitled by Bale "Compendium X. Præceptorum," which he describes as beginning *Cujus-*

* Alluding to the *Commemoratio pro vivis* in the Canon of the Mass, "Memento Domine famulorum, famularumque tuarum *N* et *N*," in which special mention is made by the priest of the persons for whom he intends to pray.

† *More thick*, i. e. more numerously.

*cunque conditionis fuerint homines.** It is divided into two parts, corresponding to the two Tables of the law, the first consisting of twelve, the second of twenty-eight chapters.

VI. A treatise on "Feith, Hope, and Charite;" beginning, "For it is seid in holdyng of our haliday, that we shulden occupie the tyme in prechyng, and deuout hering of the lawe of God." Fol. 27, a. This tract is divided into six chapters; and is probably the same as that mentioned by Lewis, No. 274. There is a copy of it in a volume preserved in the library of New College, Oxford.†

VII. A tract entitled at the end "Opera misericordie corporalis;" beginning, "If a man wer sur that he shulde to morowe come bifor a iuge, and other lese or wynne alle the goodis that he hat, and eke his lijf therto." Fol. 30, b. It is divided into six chapters.

This is also in the volume belonging to New College, Oxford, and is entitled, "The seuen werkys of mercy bodily."—It is mentioned by Bale and Lewis.‡

VIII. "Opera caritatis;" beginning, "Sith we shulden serue our parishens in spritual almes, as thei seruen vs in

* Bale, Cent. vi. p. 454. Lewis's Catal. No. 153, p. 205. No. 273, p. 213. Comp. also, No. 278, p. 214.

† See *British Magazine*, Feb. 1836, p. 136.

‡ Bale, ut supra. Lewis, No. 155, p. 206. No. 257, p. 211.

bodili sustenaunce." Fol. 35, a. This tract is divided into four chapters. It is attributed to Wicliffe by Bale and Lewis, and is to be found in the volume, already mentioned, belonging to New College.*

IX. "Septem peccata capitalia;" a treatise on the seven deadly sins, beginning, "Sith bileue techith vs that every yuel is other synne, or cometh of synne, synne shulde be fled as almaner of yuel." Fol. 38, a.

The seven sins are thus enumerated: "Pride, Enuye, Wraththe or Ire, Sleuthe, Couetise, Gloterie, Lecherie."

This tract is divided into thirty-two chapters and ends on Fol. 63, a. There are copies of it, according to Lewis, in the Bodleian Library, and in the King's Library.†

X. "De Ecclesia et membris ejus;" beginning, "Cristis chirche is his spouse, that hath thre partis, the first part is in bliss, with Crist hed of the chirche, and conteyneth aungelis and blessid men that now ben in heuene." Fol. 63, b.

This tract is ascribed to Wicliffe under the titles *De ecclesiæ dominio*, and *De ecclesia Catholica*.‡ It is divided into ten chapters, and ends fol. 75, b. where we read "Explicit tractatus de ecclesia et membris ejus."

* Bale, ibid. Lewis, No. 156, p. 206, and No. 258, p. 211.

† Lewis, No. 259, p. 211.

‡ Lewis, No. 58, p. 191. Baber, p. 42.

XI. "De apostasia et dotatione ecclesiæ;" beginning, "Sith ilche cristen man is holden to sewe [*i. e.* to follow] Crist, and whoever faylith in this is apostata." Fol. 76, a.

This tract is divided into four chapters, and ends fol. 80, b. with the note, "Explicit tractatus de apostasia et dotacione ecclesiæ."

The second chapter is headed in rubric *De dotacione ecclesiæ*, and is perhaps the same which Bale mentions under the same title as a distinct tract, and which he tells us begins *Utrum clerus debuerit dotationem.** In the MS. before us the second chapter begins, "As to the possessiouns and dowyng of clerkis, bileeue shulde teche vs that it doith hem harm to kepe Cristis religioun, and harm to lewid men."

XII. "Tractatus de pseudo freris;" beginning, "For many beren heuy that freris ben clepid pseudo or ypocritis, anticristis or fendis, or ony siche name." Fol. 81, a.

This tract is divided into eight chapters; it is full of curious matter on the controversy with the religious orders, but does not seem to have been known to Bale, Lewis, or Baber. It ends fol. 95, b.

XIII. "Of the eight woes that God wished to freris;" beginning, "Crist biddeth vs be waar with thes false pro-

* Lewis, No. 51, p. 191.

phetis that comen in clothing of sheepe, and ben wolues of raueyn, and thes ben specially men of thes newe ordris." Fol. 96, a.

This is another tract of great interest, unknown to Bale; it consists of an elaborate parallel between the Scribes and Pharisees of the Gospel, and the mendicant orders of the fourteenth century. It ends fol. 101, a, with the note, "Her enden the eighte woois that God wishid to freris. Amen." This is probably the same tract which Lewis describes as a commentary on the text *Væ vobis Scribæ et Pharisæi hypocritæ*:* of which he says there is a copy in the King's Library.

XIV. "Exposicio evangelii M^t^. 24. *Egressus Jesus de templo, &c.*" beginning, "This gospel tellith myche wisdom that is hid to many men; and speciali for this cause, that it is not al red in the chirche." Fol. 101, a.

This is the tract entitled by Bale *De Christo et Antichristo*, of which there are copies, according to Lewis, in the libraries of Trinity College, and of Corpus Christi College, Cambridge.†

In commenting on the verse, "And thanne schal be greet tribulation what maner was neuer bifor fro the

* Lewis, No. 277, p. 214.
† Lewis, No. 5, p. 181.

biginnyng of the world," our author applies the prophecy to his own times, in the following words:—"But so general strijf as now is among many rewmes, was neuere herd bifore fro the bigynnyng of the world, for al our west lond is with oo pope, or with the tother, and he that is with the ton, hatith the tother with alle hise."

This fixes the date of the tract to the period of the great Western Schism which began A. D. 1378.

It ends fol. 116, b. with the note "Explicit Euangelium."

XV. "Of anticrist, and his meynee," [i. e. his train, family, or followers;*] beginning, "Dauid seith, Lord sett thou a lawe maker vpon hem. Hit semyth to me, seith Austyn, that this signifieth anticrist." Fol. 117, a.

Bale mentions a tract under the title *De Antichristo et membris*, in two books; it begins, as he tells us, with the words, "Quemadmodum Dominus Jesus ordinavit,"† and therefore is most probably not the work now before us, but the tract usually known by the title, "How Antichrist and his clerks travailen to destroy Holy Writ,"‡ which has been published by the "Religious Tract

* *Meynee*, or *Meiny*, from the French *Mesnie*. See Nares's *Glossary* in voc. *Meiny*.

† See Lewis, No. 6, p. 182.

‡ Lewis, p. 155.

Society," in their volume of the Writings of Wickliffe (Lond. 1831), from the MS. in Corpus Christi College, Cambridge. The piece published by the Tract Society, however, does not appear, from what they have given of it, to have been in two books.

XVI. "Of antecristis song in chirche," beginning "Also prelatis, prestis, and freres putten on symple men that thei seyen, that Goddis office or seruyce ben not to be songen with note." Fol. 124, a.

This work seems to be a continuation of the former, and has escaped the notice of Wickliffe's biographers.

XVII. "Of praier a tretys," beginning "Also bischops and freres putten to pore men that thei seyn, that men owen not rather to praye in chirche thenne in other place." Fol. 126, a.

It ends fol. 127, a, with the note, "Explicit tractatus de oratione."

XVIII. A tract entitled "Nota de confessione," and beginning "Two vertues ben in mannes soule by whyche a man shuld be rewled in hoolynesse in mannes wille." Fol. 127, b.

It is divided into thirteen chapters, and ends, fol. 138, a, with the note, "Explicit &c."

XIX. A tract without title, beginning "Crist forsothe

did al that he couthe to obeye to lordis, and mekely and softly speke to hem. But to scribes and to pharisees he spake sharply." Fol. 138, b.

XX. A tract entitled "Nota de sacramento altaris." This title has been blotted with ink by a modern hand, so however that the words are still legible. It begins "Cristen mennes bileeue tauȝt of ihū Crist, God and man, and hise apostles, and seynt Austyn, seynt Jerome, and seynt Ambrose, and of the court of Rome, and alle treue men, is this, that the sacrament of the auter, the which men seen be twene the prestis handis, is verre Cristis body and his blode." Fol. 145, a.

XXI. A tract without title, beginning "Crisostom seith, that fischers and buystouse men, makynge iche daye nettis with here hondes, founden Crist, whom prestis studiynge al day in goddis law founden not." Fol. 146, b.

XXII. Another tract without title, beginning, "Seynt Barnard spekith thus to Eugenye the pope, Supposest thou whether thise tymes wolden suffre, if two men stryuing for ertheli eritage, and axing dome of thee, thou woldest answer the voyce of thi Lord God, Man, who ordeyned me domesman upon ȝou." Fol. 152, a.

XXIII. A tract without title, beginning, "God moueth hooly chirche bi many maner of spechis to knowe the treuthe of his lawe, and therbi to come to blisse. And

thus God spekith bi summe men, as if two persones dispitiden to gidre, the which we clepyn reson and gabbyng, whech ben Crist and the fende." Fol. 154, b.

This tract is in the form of a Dialogue, in which the speakers are Christ and the Devil. All the foregoing treatises from No. XVI. to this inclusive, appear to have been omitted in the lists of Wickliffe's writings.

XXIV. Another tract without title, written as if it were a continuation of the former, but which from its subject appears to be distinct. It is on the seven gifts of the Holy Ghost, and begins, "And for noither man ne womman may perfitly do the seuen werkis of mercy, withouten the seuen ȝeftis of the holy gost." Fol. 161, a.

This may perhaps be the tract mentioned by Lewis under the title "De vii donis Spiritus Sancti."*

XXV. Another tract without title, and written also as if it were a continuation of the preceding, beginning "Clerkys knowen that a man hath five wittes outward, and other fiue wittes inward." Fol. 162, b.

Lewis mentions a tract entitled "Seven bodily wittis,"† but the initial sentence which he quotes does not agree with this.

XXVI. A treatise without title, beginning "Here are questiouns and ansueris putte, &c." Fol. 164, a.

* Lewis, No. 245, p. 211. † Lewis, No. 256, p. 211.

This is the work now for the first time published. It occupies 88 pages of the manuscript, and ends fol. 218, a.

XXVII. A short tract without title, on the mystical interpretation of Jacob's ladder, beginning "Hit is writen in the first book of holy writ, that ther weren thre patriarkes in the peple of God." Fol. 218, a.

XXVIII. Another short tract, beginning, "Thes ben the nyne poynts that our Lord Ihu answerid an holy man that coueit to wite what mi3t most plese vn to God." Fol. 218, b.*

XXIX. A tract without title, beginning "Of the dedis of mercy God will speke at the dredful day, and dome to all his chosun stondyng on his ri3t side, Come ye blessed childre of my fadre," &c. Fol. 219, a.

This tract is unfortunately imperfect, and ends on the next page; the volume wants some leaves, and the last two leaves are much wormed, although perfectly legible.†

It seemed desirable to give this lengthened account of the volume from which the following treatise is taken, not only from the great interest of the collection, comprising

* This little tract has been printed in the "Irish Ecclesiastical Journal," No. 11, (May 1841,) page 183.

† Some account of this volume was given about three years ago in the British Mazagine, vol. xiv. p. 275, as one of a series of papers on the MSS. of Wickliffe in the Library of the University of Dublin.

as it does many works, which, if Wickliffe's, have not been noticed by his biographers; but also, and chiefly, because the principal evidence, if not the only evidence, upon which Bale and others appear to have depended in attributing to our Reformer the works of which they have given catalogues, was undoubtedly the company in which those works were found, in such collections as that now before us.

The writer of these pages has already publicly declared his conviction, that we are to this day unable to decide with any certainty what are Wickliffe's genuine works, and what are not.* Bishop Bale, from whose Catalogue of the Reformer's works all subsequent writers have copied, appears to have transcribed without much discrimination the titles of all that he found in the MSS. to which he had access, or which were attributed to Wickliffe by his enemies, or by his friends, and the existence of a tract in any collection, containing one or more of the pieces usually attributed to Wickliffe, was with Bale evidence sufficient to induce him to enter it among the Reformer's writings.†

* See the Preface to "The Last Age of the Church." Dublin, small 4°. 1840. London (Leslie).

† Bale himself says, "Edidit . . . . . partim Latine, partim in lingua vulgari, opuscula quæ sequuntur, quorum majorem partem ex

It is not, however, quite certain that the following treatise has been noticed by Bale, unless it be the same as the work to which he gives the title of "*Replicationes et positiones*, lib. 1.;"* and from the remark that has just been made, it appears that, even if it had been more distinctly included in his Catalogue, his authority would not have been of itself sufficient, without other evidence, to satisfy us that it was really from the pen of Wickliffe. The only positive evidence that can be alleged in favour of such a supposition, being its occurrence in a volume which as a MS. is coeval with the Reformer, and which contains so many of the treatises that are commonly attributed to him.

Of evidence on the other side in disproof of the hypothesis that Wickliffe was the author, the most satisfactory would arise from allusions, if any such could be found in

adversariorum scriptis collegi." But the Catalogue itself bears internal evidence of having been in great part derived from the MSS. many of the works being enumerated in the order in which they occur in MSS. still extant. In neither case, however, can much authority be given to Bale's enumeration of the Reformer's writings, and in particular no inference can fairly be drawn from his omissions.

* Bale, Cent. vi. p. 455. Lewis, No. 231, p. 210. Bale also mentions "Positiones variæ, lib. i." and "Determinationes quædam, lib. i." but as he has not quoted the initial sentences of any of these works it is impossible to identify them with that now before us.

the Tract, to events subsequent to the Reformer's times, or from quotations of writers who flourished after his death.

With this view the quotations have been diligently examined, and as far as possible verified, and the Editor believes that nothing will be found in the treatise, which, so far as these considerations are concerned, might not have been written by Wickliffe. But, as there are a few cases in which the Editor has been unsuccessful in determining the author of a passage cited, this conclusion must necessarily be received as liable to some uncertainty.

It has been suggested, indeed, as a circumstance inconsistent with the supposition that Wickliffe was the author, that the passages of Scripture cited throughout the treatise, are quoted not from Wickliffe's own version, but from some other translation. But if this criterion be applied to the Works admitted to be Wickliffe's by the common consent of his biographers, and cited as such in evidence of his opinions, it will be found to conclude equally against them. Take for example the following version of St. Matt. xxiv. 27, 28, which occurs in the tract entitled by Bale *De Christo et Antichristo*, and which is admitted to be Wickliffe's, its date being fixed, as we have seen by internal evidence,* to a very late

* See No. XIV. p. xii. supra.

period of his life. The corresponding passage from the printed text of Wickliffe's version is given in juxtaposition for the convenience of the reader:—

The Tract De Christo et Antichristo.

As the leyting cometh out fro the eest, and apperith vn to the west, so shal be comyng of mannes sone to the day of doom: and wher euere the body be, shulen theglis be gederid; and anoon aftir tribulacion of thoo dayes, shal the sunne be maad derk, and the mone shal not ȝyue his liȝt, and sterris shulen falle from heuene, and vertues of heuenes shulen be mouyd.

Wickliffe's New Testament.

As leiyt goith out fro the est, and aperith into the west, so schal be also the comynge of mannes sone, where evere the bodi schal be; also the eglis shulen ben gaderid thidir. And anoon aftir the tribulacoun of tho dayes, the sunne schal be made derk: and the mone schal not ȝeue her liȝt, and the sterris schulen falle fro heuene, and the vertues of heuenes schulen be moeued.

This is a passage in which the similarity to the printed Version is much greater than usually occurs: but it sufficiently proves that we can draw no inference, as to the authorship of any work attributed to Wickliffe, from any such deviations from the text of his Version.

Besides, even allowing the objection its utmost weight, can it in any case prove more than that the tract in which such deviations occur, if by Wickliffe, was composed at a period of his life prior to the completion of his English Version? But not even would this inference be perfectly safe; for we know that it was the custom of

our divines, so late as the reign of Charles I. to translate for themselves such passages of Scripture as they had occasion to cite; and that notwithstanding the existence of a Version allowed by public authority, and with all the facilities of reference afforded by the art of printing.*

The state of the case, therefore, seems to be, that there is no positive evidence against the supposition that the following work may be Wickliffe's; whilst on the other hand there is no decisive reason for attributing it to him, beyond the fact of its being found in a collection of his acknowledged writings. It may be said, also, that it is evidently the work of a man of learning, well skilled in the canon law, and in the theology of the day, and that it appears, from several expressions, to have been delivered to an assembly of judges, before whom the author was called upon to defend his opinions. Thus he says at the very outset, "First I witness before God Almighty, and all true Christian men and women, and you," &c. And he frequently alludes to some former discourses of the same kind; as, p. 6, "And thus I graunt now, as oft I have knowlechid before many witnesses," &c. and, p. 7, "To this I seid thus, I reheirsd a doctor that seid thus,"

* See for example the works of Bishops Andrewes, Hall, Saunderson, &c.

&c. These circumstances are all consistent with the supposition that Wickliffe was the author, although it may not perhaps be easy to fix upon the precise period in the recorded events of his life, in which such an apology for his doctrines may be assumed to have been delivered.

There is another source of internal evidence from which it is possible that some light might be thrown upon this question, at least so far as indicating the shire or province in which its author lived. This, however, is a subject which the Editor, being an Irishman, is necessarily incompetent to investigate; and he has therefore thought it safer to leave the discussion of it to others, than to undertake to enter upon it with such imperfect information as he might perhaps have gleaned from books. He felt also that the attempt to fix the locality of an author of the fourteenth century, from the provincial idioms to be found in his writings, must in every case be somewhat precarious: unless we can be supposed to have fully satisfied ourselves that the phrases which are now found to characterize a particular shire, were also peculiar to that shire five centuries ago. And at all events it seemed certain, that no conclusion drawn from such premises against the supposition that Wickliffe was the author of

the tract before us, could be deemed perfectly decisive of the question, without a more complete application of the same test to the other writings usually attributed to him, than it is in the power of the Editor to undertake.

It remains now to give some account of the contents of the treatise, which may perhaps help the reader to understand it; and then, a very few remarks on the manner in which it is now for the first time printed, will close all that the Editor has to say in the way of introduction.

It has been already said that the work is an elaborate defence or apology for the principal tenets of the Lollards, pronounced before some court of delegates or judges, by an individual, who if he was not Wickliffe himself, must have been one of his early followers, and a well read theologian of the day.

He thus states his object at the commencement of the Treatise*: "First, I witness before God Almighty, and all true Christian men and women, and you, that it hath not been nor is, nor ever shall be mine intent or purpose to say anything against the Catholic faith; neither [with] intent to beguile or deceive any man or woman, in any-

* See p. 1. The extracts here made are given in modern English, for the convenience of the reader, and (for the most part) in what may be called a translation. In the foregoing extract a conjectural emendation, suggested in the note (p. 115), has been adopted.

thing unprofitable to the eternal salvation of their souls, nor contradicting the words or sentence of any Saint, speaking faithfully."

The following is a list of the propositions which appear to have been objected to our author, in the order in which he has stated and defended them.

I. "That the Pope is not the vicar of Christ, nor of Peter." p. 1.

This he explains to mean, that, if the Pope neglect his duty, he must be considered as having forfeited his claim to the office whose functions he has failed to perform. And the principle assumed in this assertion is defended by various quotations from the canon law, and from holy Scripture.

This was the well known doctrine of Wickliffe and his followers, upon which they grounded their constant assertion that the clergy had no right to their tithes and temporal endowments, except so far as they discharged faithfully their spiritual duties.

The doctrine that the Pope is not the vicar of Christ or of Peter, was attributed to Wickliffe in the Council of Constance, where we find among the articles condemned, the following :—"Credere debet Catholicus, quod nec Imperator, nec universalis ecclesia, nec Deus, de potentia absoluta, ordinare potest, quod eo quod quis succedit, et

post Petrum vocatur in facie ecclesiæ Romanus episcopus vel Papa, eo ipso sit caput vel pars ecclesiæ cui obediendum est." And again,—"Papa fingit mendaciter, quod est summus vicarius Jesu Christi in terris. Sed benedictus Deus qui istud caput ecclesiæ in parte contrivit, et divisit in partes contrarias caput hujusmodi benedictum."*

II. "That the Pope selleth indulgence." And "That he may give no indulgence, neither to men in purgatory, nor to them that are prescit, that is to say, that are to be damned, or are now damned." p. 7.

His defence of this point is comprised in the assertions, that the apostles gave no indulgences: that such indulgences can be of no value, unless we can be sure that the Pope who grants them is himself saved; whereas we are certain that many popes who have granted such indulgences are damned. That the indulgences bear internal evidence in themselves of being fictitious, and of none effect; and that the sale of indulgences, if the indulgences were of any value, would be simoniacal and sinful.

Wickliffe's opinion upon this subject, as stated in his articles condemned in the Council of Constance, was as follows: "Quantum ad indulgentias, privilegia, et regula-

* Orthuinii Gratii Fasciculus (ed. Brown), tom. i. p. 273. See also *Rationes et Motiva*, art. 8. "Si papa est præscitus et malus, et per consequens membrum diaboli, non habet potestatem super fideles ab alio sibi datam, nisi forte a Cæsare." *Ibid.* p. 282.

tionem ecclesiæ in lege nova, patet quod foret expediens toti ecclesiæ, quod omnes novitates hujusmodi sint sopitæ. Omnia tamen talia videntur esse phantasmata, nec fundata rationibus, nec Scripturâ."*

And in the "Rationes ac Motiva," given by the council for condemning his opinions, the 41st article attributed to him is thus expressed: "Fatuum est credere indulgentiis Papæ."†

III. "Of cursing two points. 1. That the ministers of the kirk ought not to curse and to wary. 2. That the kirk may not righteously curse a righteous man." p. 13.

The first he explains by saying that the ministers of the Church may curse, provided they do not use the power for their own private ends, but for the glory of God.

To the second he answers by distinguishing two senses in which the curse of the Church may be righteously denounced. First, when the person cursed justly merits such a sentence. And, secondly, when the curse is pronounced according to the forms of law. In this latter sense, when the evidence goes against a man who is really innocent, the Church may, nevertheless, be blameless in pronouncing sentence against him, in so far as the

* *Ibid.* p. 275.

† Orth. Gratii Fasciculus, tom. i. p. 294. See also Jo. Wiclef *Trialogus*, lib. iv. cap. xxxii.

curse is pronounced legally and in due form: but in the other sense, a righteous man cannot be lawfully, or in the sight of God, rendered accursed, by the sentence of the Church. This is confirmed by a dissertation on the different senses of the word *curse*, and by citations from the canon law.

In the "Rationes et Motiva," already referred to, the 11th article attributed to Wickliffe is, "Nullus prælatus debet aliquem excommunicare, nisi prius sciat ipsum excommunicatum a Deo: et qui sic excommunicat, fit hæreticus ex hoc, vel excommunicatus."*

IV. "That Christ was cursed." p. 25.

This is explained by distinguishing the three senses in which a man may be said to be cursed. First, by sin, when by his guilt he excommunicates himself. Secondly, when he is excommunicated by the Church, as a means of leading him to repentance. Thirdly, when he is cursed by men unjustly.

In this last way only can Christ be said to be cursed; and that in three senses, either as having taken upon Him that nature of man, which was under a curse: or in His own Person, as having been cursed unjustly by man

* Orth. Gratii Fasciculus. *Ibid.* p. 283. Comp. also Art. 30. *Ibid.* p. 289.

and condemned to an ignominious death; or lastly, in His members, who are one with Him, and in whom, when they are unjustly condemned, He also suffers excommunication.

V. "That each priest may use the key to every man." p. 28.

This proposition was a favourite one with the Lollards, and was levelled against episcopal jurisdiction; the meaning being, that every priest not only has power, but is bound, to exercise his office independently of the license of his bishop, and even in opposition to an express prohibition. It is in this sense that our author here defends it, and it was thus that a similar proposition was frequently defended by the Lollards: take for example the sixth conclusion alleged against William of Swinderby. "That ech priest may assoil him that sinneth, contrition had; and notwithstanding forbiddings of the bishop, is holden to preach to the people the gospel." To this he answers, "Thus I said not, but thus I said, and yet say, with protestation made before; That ech true priest may counsel sinful men that shewen to him her sins, after the wit and cunning that God hath given him, to turn fro sin to vertuous life. And as touching preaching of the gospel, I say, that no bishop ows to let a true priest, that God hath given grace, wit, and cunning to do that office; for both

priests and deacons, that God hath ordained deacons and priests, ben holden by power given hem of God, to preach to the people the gospel, and namely and somely popes, bishops, prelates, and curates," &c.*

Our author here uses the same form of argument, viz. that, inasmuch as all power of binding and loosing is from God, a priest, who has received that power from God, possesses it as fully as a bishop; and that originally, by the testimony of St. Jerome, the order of priest was the same as that of bishop. These were the well known errors of the Lollards, and our author (p. 30) incidentally mentions the consequence that was commonly drawn from them by his sect, namely, that confirmation might be ministered by priests.†

VI. "Iche prest is holdun to preche." p. 30.

This was another favourite doctrine of the Lollards, closely connected with the former. Its meaning is, that the office of priesthood in itself imposed the duty of preaching, without any necessity of license from a bishop,

* Fox, Acts and Monuments, vol. i. p. 534. Lond. fol. 1684. So also in the "Rationes et Motiva" at the council of Constance, the 34th art. attributed to Wickliffe is, "Licet alicui diacono vel presbytero prædicare verbum Dei, absque authoritate apostolicæ sedis, vel episcopi authoritate." Brown, Fasciculus, tom. i. p. 291.

† See what has been said on this subject in the Note on p. 30, l. 22.

and even in opposition to the bishop's inhibition; and whether the priest had cure of souls or not. Our author's argument is this: "Every man is holden to do what Christ enjoineth him to do: but Christ enjoineth every priest to preach; therefore every priest is bound to do so."*

VII. "If any hear the mass of a priest that liveth in lechery, and knoweth him to be such, he sinneth deadly." p. 37.

In proof of this position our author relies chiefly upon the decrees of the two Roman synods under Nicholas II. and Alexander II. in the years 1059 and 1063, in the first of which it was ordained that no married priest, or, as the synod expressed it, no priest having a concubine, should celebrate mass, or assist at its celebration; and in the second, the laity were enjoined not to hear the mass of such a priest.†

Applying these canons to priests guilty of fornication, our author maintains the extreme position of his sect, that to receive the ministrations of such priests is a

* See the Note on p. 31, line 29.

† These enactments are given rather inaccurately in Gratian's Decretum, *Dist.* xxxii. c. 5 and 6. They will be found in the councils. (Hardouin, tom. vi. col. 1062, c. and 1139, c.) The decree of Alexander II. was the dangerous example afterwards followed by Gregory VII. of calling in the assistance of popular indignation in support of ecclesiastical canons. See Bowden's Life of Gregory VII. vol. ii. p. 25.

mortal sin; and that ignorance of the real character of the priest does not excuse the laity from this guilt, unless due inquiry has first been made. He then quotes several other decisions of popes and other ancient writers, condemning profligacy in the clergy, which, however, are more or less inapplicable to the question, because they do not make the people the judges or punishers of the delinquents.

The principle assumed in this proposition was the ground of many similar conclusions in the theology of the Lollards; as for example, that the incontinence of the clergy released their parishioners from the obligation to pay tithe; that the priest in deadly sin cannot consecrate the Body of Christ, nor minister efficaciously the other sacraments.* And these principles continued, even to the period of the Reformation, to produce such pernicious effects, that it was thought necessary to affirm

* See the second and eighth conclusion objected against William Swinderby. Fox, *ubi supra*, p. 533, 534. So in the "Rationes et Motiva," already so often quoted, Wickliffe is made to say in the 15th article, "Nullus est Dominus civilis, nullus est prælatus, nullus est episcopus, dum est in peccato mortali." (Brown, Fasciculus, tom. i. p. 284). And again in the 17th article, "Populares possunt ad suum arbitrium Dominos delinquentes corrigere." (*Ibid.* p. 285.)

the contrary doctrine in one of the thirty-nine articles of religion.*

VIII. "He that curseth any man, or denounceth him as cursed, when he is not cursed, breaketh God's commandments, by bearing false witness against his neighbour." p. 40.

This proposition our author asserts to "shew itself sooth," that is to be self-evident.†

IX. "It is a taking of damnation that a man lead his life in poverty." p. 40.

Our author's defence of this proposition consists in an explanation of the sense in which poverty is a duty and lawful, and of the sense in which the profession of it is dangerous and a sin. It is probably in intent and meaning the same as the twenty-fourth article attributed to Wickliffe in the Council of Constance, which is thus expressed: "Fratres tenentur per labores manuum victum acquirere, non autem per mendicitatem."‡

X. "Fastings are not necessary, while a man abstaineth himself from other sin." p. 44.

This assertion is supported by a reference to the words

* See Art. xxvi. "Of the unworthiness of the ministers which hindereth not the effect of the sacraments."

† See the fifth conclusion against William Swinderby. Fox, *ubi supra*.

‡ "Rationes et Motiva," apud Brown, Fascicul. tom. i. p. 287.

of Joel, ii. 16, "Sanctify a fast," and by a passage from one of S. Gregory's Homilies. The right use of fasting, however, is asserted, and the benefits of it, when so used, enumerated.

XI. "That the priest is not holden to his canonical hours, except he be to sing [i. e. to officiate]." p. 44.

To this our author answers, "I deny not my having said this, from fear of the danger to which I am exposed by the law; for if it were proved in evidence against me, though it were false, if I denied, I should still be condemned as guilty. And on the other hand I grant not that I said it, that I lie not against myself, for I wot not that I said it, and man's mind [i. e. memory] is slender. If I have been in fault, I ask forgiveness, and I will mend."

After this confession, he takes occasion to urge, that if priests feel themselves so strongly bound to their canonical hours, imposed upon them by human authority, how much more should they esteem the obligation of that charge which they have received from Christ himself.*

It appears, therefore, that our author's doctrine on this

* See the articles, under the head "Contra Orationes," attributed to Wickliffe in the Council of Constance. Brown, tom. i. p. 269. Also those under the head "Contra Missas et horas." *Ibid.* p. 276.

head was much the same as that of William Sawtrey or Chantris, priest; the seventh article alleged against whom, in his examination before the Archbishop of Canterbury in 1399, was, "That every priest and deacon is more bound to preach the Word of God, than to say canonical hours;" which proposition (although he afterwards recanted) he at that time admitted to be a fair statement of his opinions: his own words are, "And also I say, that every deacon and priest is more bound to preach the Word of God than to say his canonical hours, according to the primitive order of the church."*

XII. "That in the sacrament of the altar, after the consecration, dwelleth the substance of the bread." p. 45.

Here our author plainly alludes to some former work or discourse on this subject. "And in this matter," he says, "I remember that I have spoken and rehearsed the words of the Apostle, and other doctors, that they speak on this matter; for Paul saith, the bread that we break is the partaking of the Body of Christ."

He goes on then to quote several passages from the Decretum, which, however, seem to bear but little on the subject. Amongst the rest he quotes the famous canon *Ego Berengarius*, as if it were a testimony in his favour.

* Fox, vol. i. p. 587.

He distinctly asserts the Real Presence, although he denies transubstantiation. The following passage (p. 47) deserves to be here quoted: "This is that we say, and in all manners strive to prove, viz. the sacrifice of the church to stand together in two things, and to be made in two things together: that is, the visible species of elements, and the invisible flesh and blood of our Lord Jesu Christ: the sacrament, and the thing of the sacrament, that is the Body of Christ; as the Person of Christ standeth together of God and man, for he is very God and man. For every thing containeth in itself the truth and the nature of those things that it is made of; this thing that is seen is bread, and the cup that the eyes shew; but this that faith asketh to be in form of the bread is the Body of Christ."*

This is in full agreement with the doctrine maintained by Wickliffe in the *Trialogus*, lib. iv. c. 2, sq. and by most of the early Lollards.

XIII. "That churches are not to be worshipped, nor sergs [i. e. candles, tapers †] to be multiplied therein." p. 48.

In support of this proposition our author quotes Jerome,

* This last clause is very obscure, and is probably corrupt in the original. It is here emended conjecturally; the meaning appears to be "that which faith discerns under the form of the bread is the Body of Christ."

† See the Note on p. 48, line 8.

from the Decretum; also William de St. Amour, Chrysostom, the Decretals, and the Decretum. His remarks are chiefly levelled at the abuses then so prevalent, of superstitious offerings of candles, &c. in the churches, and the traffic carried on, within the sacred edifices themselves, of the trinkets necessary for such purposes; from which he digresses into the subject of simoniacal practices among the clergy.

XIV. "That priests to sing may not first make covenant, without simony." p. 52.

This proposition our author supports by citing some passages from the canon law, and other authorities against simony. See the notes, p. 152, sq.

XV. "That the pope, cardinals, bishops, and other prelates beneath [i. e. of inferior degree] are disciples of Antichrist and sellers of merit." p. 53.

In proof of this proposition he quotes the well known passages of St. John's epistle, to shew that all who are contrary to Christ in their life or faith may be rightly called Antichrists. He then shews by extracts from the writings of several popular authors, that this accusation might fairly be brought against the prelates and clergy of the day. The writers quoted for this purpose are Robert Grosthead, Bishop of Lincoln, in his famous sermon before the Pope and Cardinals, at the Council of Lyons,

A. D. 1250;* the sermons of Odo,† and the *Verbum Abbreviatum* of Peter Cantor Parisiensis.‡

XVI. "That there is no pope ne Cristis vicar, but an holy man." p. 58.

In defence of this proposition our author cites the words of Holy Scripture, and of Gratian, St. Jerome, Pope Symmachus, St. Gregory, and St. Bernard, to prove the necessity of holiness in the priesthood, and the vanity of the dignity of sacerdotal functions without this higher qualification.

XVII. "That a judge giving sentence against an innocent man, sinneth mortally." p. 60.

In this proposition he evidently has reference to the proceedings against the Lollards; he proves it by quoting the definition of a judge from Isidore, and by stating the obligation which rests upon every judge to discern the truth and decide according to the right. For this he quotes St. Austin, St. Ambrose, St. Gregory, and many passages of Holy Scripture. He argues also that it is no excuse to a judge who condemns the innocent, that he has

* Published in the *Fasciculus rerum expetend. et fugiend.* Ed. Brown, tom. ii. p. 250.

† See the Note on p. 56, line 9.

‡ See the Note on p. 53, line 12.

given sentence and conducted the trial in accordance with the forms of human law, because the Divine law, which forbids the condemnation of an innocent man, is of superior obligation. He states also another class of objections and refutes them. As "that God Himself condemneth the righteous along with the guilty, and Christ gave Himself to the death. Abraham was ready to slay his innocent son, Sampson slew himself in slaying the Philistines, David slew the Amalekite (2 Sam. i.) for a crime of which he was not really guilty. And thus by these examples it seemeth that man may give sentence, yea, even to slay the innocent." To these objections he answers, first, "God may do what He will, and therefore in some things it is not enough to us, God doth thus, therefore we may do thus." Secondly, Abraham "was not in will to slay his son," but acted by the command of God, and was blessed of God for his faith and obedience. Thirdly, "Of Sampson men say, either that he had the command of God, or repented after;" and as to David, "all his deeds are not to be followed," nor was the Amalekite innocent in the sight of God, for he thought to have pleased David, and to have obtained a reward for slaying Saul, and "for his lying he was a murderer," and therefore deserved his fate.

XVIII. "That a priest assoiling a feigner (a hypocrite), sinneth mortally." p. 66.

This assertion our author maintains without any attempt at qualifying it. For the priest [he reasons] who assoils a hypocrite, must either do so from carelessness, or ignorantly, recklessly, and by error. And in either case he is guilty of sin; whether he pretend to absolve, *as author*, from the punishment of sin, or *as minister*, to promise that God will do so. He sins, moreover, in that he gives occasion to the guilty man to trust in the absolution, and to continue in his sin; and also because by such an absolution "the priest beareth false witness, and professeth himself to know and to do what he neither knoweth nor doeth, and depriveth God of His majesty, making the man to trust in leasing, and so to do sacrifice to the devil."

These views are supported by the authority of the Prophet Ezekiel, St. Gregory, St. Bede, and St. Ambrose. He sums up his doctrine thus: "The priest may know that he hath not power to assoil, except so far as God giveth him commandment; now God saith thus: If thy brother sin, rebuke him: and if he forsake his sin, cease thou to rebuke him: but if he will not forsake his sin, proceed against him before witnesses; and if he will not hear you, be he then unto thee as an heathen man, and

a publican. And whomsoever ye so bind, shall be bound, and whomsoever ye bring out of sin,* the punishment shall be remitted him. He commandeth not here to curse him that sinneth not, nor to assoile him that abideth in sin; but, on the contrary, to assoile him that forsaketh his sin, and excommunicate him that continueth in his sin."†

XIX. "That marriage made in the third or fourth degree, although contrary to the ordinance of the Church, is rate and stable." p. 70.

He explains this to mean, that such a marriage cannot be held null, so that the man should be free to marry another woman, or the woman another man. And his argument is this: with the dispensation or confirmation of the Church such a marriage is valid; but the Church could not ratify it, unless it were previously ratified and valid in the sight of God; therefore the marriage is not in its own nature contrary to the law of God, for, if it were, no dispensation or ratification by the Church could render it lawful. This opinion he supports by some passages

* Our author's gloss upon the words *quemcunque solveritis in terra*, "wam þat ȝe bring out of synne" is remarkable. It is not to be taken as a translation, but as an exposition of the passage. In the printed text of Wickliffe's New Testament the words are rendered "what ever thingis ȝe unbynden on erthe, tho shulen be unbounden also in hevene." Matt. xviij. 18. † Page 70.

from the Decretum, in which it is admitted that the law forbidding marriages within certain degrees of consanguinity is of human institution merely, and no part of the law of God.

On the whole, he concludes that marriages within the third and fourth degrees of consanguinity ought to be avoided; but that when made they are valid, and cannot be regarded as null, or as marriages made within the degrees forbidden by the law of God, for these he admits are unlawful and void.*

XX. "That the Church by solemnising matrimony in a degree forbidden, erreth, consenting to sin, and authorising sin." p. 71.

This position is thus proved. The marriage of cousins in the third and fourth degree is forbidden only by the law of the Church. It is therefore no sin in itself, but only by the law of the Church. Now St. Paul saith, "If I build again the thing that I throw down, I make myself a transgressor;" therefore the particular Church that celebrates a matrimony forbidden by the law of the universal Church is a transgressor; authorising the sin of those whom she should have warned against a violation of the law, and thus consenting to sin.

* The eighth of the Articles attributed to Wickliffe, and impugned by William de Wodford, is "Quod causæ divortii ratione consanguinitatis vel affinitatis, sint infundabiliter humanitus ordinatæ." See Orthuini Gratii Fascicul. ed. Brown, t. i. p. 190, and p. 213.

XXI. "That Canon Law is contrary to God's law; and that decretists, as to that part of wisdom that they have of the world's wisdom, are Egyptians.* And that by the science of Canon Law holy writ is blasphemed, yea God Himself who is the lawgiver. And that it were well if this science were in a great measure driven as chaff out of the Church." p. 73.

These assertions are defended by extracts from several writers. The first is from an author who is not named, who objects to the canon law; that it tends to strife and debate, and is therefore contrary to the spirit of the Gospel; that it is of human origin, and that it is too closely allied to civil law, and that "from the commixture of these two laws is in diverse ways sown great seed of discord in the Church of God." St. Chrysostom is also cited, for the sentiment that "man's law" is busied in carnal things, and putteth carnal things present, before spiritual things to come. The other writers cited are "Parisiensis" (i. e. most probably Peter de Poictiers, commonly called "Cantor Parisiensis"†), Gregory, Austin, Odo, and some whose names are not given. One very long extract, from a writer who is cited as "an other witti in that same law," the Editor regrets very much his inability to trace to any author whose works are printed or within his reach. This writer, as our author quotes

* *Egyptians*, that is enemies of the true servants of God, and holding them in bondage, as the Egyptians did the children of Israel.

† See Note on page 53, l. 12.

him, urges eighteen formal objections against "the new law," by which term he probably intends the additions made to the five books of the Decretals of Gregory IX. by Popes Boniface VIII. Clement V. and John XXII. between the years 1298 and 1326.* Most of his objections have reference to the temporal power and exemption from secular dominion, claimed for the clergy in the new decretals. As that no priest or clerk should be subject to secular lords: that the lands of the Church should pay no tribute; and that simony, heresy, usury, adultery, perjury, should be punished by the ecclesiastical courts only. He objects also to the abuses which, though not actually enjoined in the law, were nevertheless tolerated or permitted; as the superabundant wealth of the clergy, their being engaged in secular employments and offices, their bribery and corruption; the right of prescription; the abuses of indulgences and remissions; the neglect of the ancient custom of requiring the assent of the people in the ordination of ministers; the com-

* The "Liber sextus Decretalium" was added by Boniface VIII. in 1298. The five books of Clementine Constitutions were compiled under Clement V. but published by his successor John XXII. in 1317. And the twenty constitutions of this latter Pontiff, now commonly known by the name of *Extravagantes*, were published about the year 1326.

pounding for penance with money; the simoniacal abuse of proctorships, customs, and other expenses; the grants of privileges and exemptions from episcopal jurisdiction; corrupt decisions of law in matrimonial causes; cases in which a judge is compelled by the law to pronounce a sentence which he knows to be false; cases of unjust excommunication; decisions of lawyers in cases of marriage between cousins; and contradictions between the law and the words or precepts of holy Scripture.*

XXII. "That no man is Christ's disciple unless he keep Christ's counsel." p. 81.

In explanation of this position our author divides the counsels of the Gospel † into two classes, the first consist-

* See the Articles condemned as Wickliffe's in the Council of Constance, No. 38. "Decretales epistolæ sunt apocryphæ, et seductivæ a fide Christi, et Clerici sunt stulti qui eas student." Orthuini Gratii Fascicul. ed. Browne, tom. i. p. 292.

† It may be well to remind the general reader that theologians distinguish between the *counsels* and the *commands* of Christ. The latter are absolute, founded on the principles of immutable morality, or our natural duties to God and man, and are consequently equally binding upon all men, in all places and under all circumstances, and absolutely necessary to salvation. The *counsels* of Christ on the other hand relate not to things necessary, but to things expedient, leading us not to holiness, but to higher degrees of holiness, not to salvation, but to higher degrees of glory. "Hæc est differentia," says St. Thomas Aquinas, "inter *consilium* et *præceptum*, quod *præceptum* importat necessitatem, *consilium* autem in optione ponitur ejus cui

ing of those which are counsels of perfection to all Christians: as the three counsels of poverty, continence, and obedience; the second consisting of those which are addressed to some and not to all, as when our Lord said to the young man in the Gospel, "If thou wilt be perfect, go sell all that thou hast, and give to the poor, and thou shalt have riches in heaven." And he concludes, that, in reference to the former class, no man is Christ's disciple unless he keep Christ's counsels. It is true, he admits, that in a general sense all men are Christ's disciples, who by the law of nature follow His teaching: and that in an especial manner those that followed Him by the knowledge of the law of Moses, may be said to have been his disciples; but in the highest sense are they His disciples who follow Him in the Gospel, and to these it is necessary to obey His counsels, unless they would go back, like Judas, and walk no more with Him. For He Himself has said that no man may be his disciple unless he

datur: et ideo convenienter in lege nova, quæ est lex libertatis, supra *præcepta* sunt addita *consilia:* non autem in veteri lege, quæ erat lex servitutis. Oportet igitur quod *præcepta* novæ legis intelligantur esse data de his quæ sunt necessaria ad consequendum finem æternæ beatitudinis, in quem lex nova immediate introducit; *consilia* vero oportet esse de illis per quæ melius et expeditius potest homo consequi finem prædictum." *Summa Theol.* 1, 2, q. 108, 4.

renounce all things that he hath and take up his cross and follow Christ. Our author concludes thus: "it followeth plainly that, though a man be Christ's disciple in some degree, nevertheless in some degree [i. e. in the highest degree, as just explained,] he is not Christ's disciple, but if he keep Christ's counsel."* It would seem, therefore, to be our author's meaning that all counsels of perfection, except such as were specially addressed to an individual, are binding upon all Christians as such, and have the force of commands.

XXIII. "That each man is holden to do the better." p. 83.

This position appears to have reference to the former, and to signify that in a case of interference or opposition between a commandment of God and a counsel, or between two counsels, the commandment, or the counsel which is of superior obligation, should be preferred. Our author has not expressed himself very clearly in his defence of this position, which is chiefly occupied in defining three senses in which a thing may be said to be better than another, viz. in its nature, form, or virtue. But the quotations he has given from the Scriptures, and from St. Jerom, appear to show that his meaning was as stated above.

* Page 82.

XXIV. "That Images of the saints are not to be worshipped." p. 85.

In defence of this proposition the author quotes St. Gregory the Great, and a writer whom he describes anonymously as "another;" also the second commandment, and other passages of Scripture.

He then states as an objection, that these passages refer to the images of the heathen, in which they worshipped the devil, not to the images "brought in by the Church." In other words that the Scriptures prohibit not every use of images, but only that use of them which would substitute them as an object of worship in the place of God: and for this he quotes the Decretum.

To this he answers that doubtless no true Christian men do honour the images of the saints as God: but others who are not true Christians do; and there are many ways of committing idolatry; as first, when a man "setteth in his affection anything before God." Secondly, "of undue order and cause;" and this in three ways, as giving to a creature what is due only to God; or honouring God irreverently; or honouring the creature for God. He asserts that many fall into these errors: "that many believe the image to be God, and many believe God's virtue to be in the image subjectively, and therefore are more affect to one image than to another, which is doubtless

idolatry, as true men say." These abuses he maintains should be amended; and confirms his opinion by passages from St. Austin, St. Clement, St. Chrysostom, St. Bernard, St. Jerom, and the Archdeacon.

XXV. "That the Gospel written is not to be worshipped." p. 90.

This proposition is levelled against the superstition of hanging "the Gospel," that is a few verses of the Gospel, about the neck as a charm. This he refutes by the authority of St. Chrysostom, St. Jerom, and St. Austin; and he adds, that when men hear the Gospel in the Church and are not saved, and inquire "whether the Gospel is in leaves of words, or in virtue," they are to be answered, "If it were in the leaves, thou hangest it reasonably about thy neck; but since it is not in the leaves of the parchment, but in the virtue, and by hearing thou art not healed, therefore in vain thou hangest the leaves about thy neck."*

He then states the objection, "But if thou say, by the touching of Christ's body many were healed, and by the touching of his clothes, as the Gospel sheweth, and the Apostle sent napkins to put on men shaking with devils, and the devils were driven away. And it is said that a woman made an image of Christ, and an herb by touching

* Page 91.

thereof received the virtue of healing.* Therefore men may trust in such things." To this he answers, first "That Christ is more excellent, more full of virtue, than creatures."† Secondly, "they that were healed, were not healed simply by the touching, but for the trust that they reposed finally in God." Thirdly, "that such things were at first permitted, and miracles wrought for rude men, to confirm them in the faith. But now that all is plain and open, it is vain and superstitious for the people to have such things." And for this he quotes Chrysostom and Bede.‡

XXVI. "These are two other points. One, that charms in no manner are lawful. Another, that it is superstitious to hang words at the neck." p. 92.

In defence of these positions our author quotes the

* This story is told of the woman whose issue of blood was healed by touching the hem of our Lord's garment. See Note, p. 91, l. 24.

† In the original "more excellent and vertuosar than other creatures." This would seem to a modern reader to imply that Christ was a creature. But such was not our author's meaning, nor the import of his language, as it would have been understood in his own day. The word *creatures* is grammatically in apposition with *other*: as if he had said "more excellent than others, i. e. than creatures." Comp. Luke x. 1. Rom. viii. 39, in our English Version.

‡ In this part of the work our author repeatedly refers to some former discourse or treatise. "I have rehersid the sentence of Chrysostom, p. 90. "And to this I seid thus," p. 91. "And to theis I have said thus," p. 92. See p. xxi.

Mosaic law and the prophet Isaiah, confirming his doctrine by citations from St. Austin and the Decretum. He shows by these authorities that witchcraft, charms, enchantments, and divinations in every form are unlawful, both by the law of God, and by the law of the Church. And that Christian men, when visited with sickness or any kind of peril, should have recourse, not to charms, augurs, or diviners, but to God; that after the example of Job they should confess their sins to the Almighty, and beg His forgiveness, "and take then such medicines as God hath made and commanded, and deceive not themselves vainly, nor incur further indignation." For St. James has said, "Whoso needeth any wisdom or help for anything, let him ask of God, and all that is needful shall plentifully be given unto him."*

He then proceeds to enter more at length into the subject, defining the charms and enchantments forbidden, to be such as are "brought in by accursed devils and by suggestion of devils, contrary to the commandments of God, or else by man's vanity and folly, without authority of God Almighty, in which men hope for help without Him, or even in opposition to Him, like heathen men or infidels." He then defines the various kinds of charmers,

* Page 94.

as enchanters, ariolers, aruspicers, augurs, dreamers, necromancers, geomancers, hydromancers, piromancers, sortilegers, &c. concluding "that, since God hath forbidden these things, as well as holy doctors and the Church, it is vain and superstitious, and a species of idolatry, to use such things against so many commands, authorities, witnesses, and counsels."

He next supposes an objector to urge that "such things are useful, because God hath given virtue to herbs, to words, and stones, and men often see by the evidence of their senses that such things help." To this he answers, "it is true that God hath given virtue to all things that He hath made, and hath ordained how they shall be used, and to what end. And therefore ought every man to use them as He ordaineth, but not in a way contrary to His ordinance, or without it. This, therefore, gives no proof that these things profit when hung about the neck, unless we find it written and bidden so to use them." And again, "when men say such things help, this is not certain without better proof." He then proceeds to point out some of the causes to which the apparent success of such charms is to be attributed, and concludes by an earnest exhortation to trust in the goodness and providence of the Almighty, and not in the

unlawful and uncertain aid of charms, forbidden alike by the authority of the Church, and by the testimony of Holy Scripture.

XXVIII. "That the vow of religion is against Christ's Gospel." p. 100.

Here our author first explains "that the name of religion is taken in many manners." As first "for the truth that ruleth a man to serve duly his Maker" Secondly, "for the act and state proceeding of this religion." And thirdly, "materially, for the persons thus inclined." The present question, however, relates chiefly to the second signification of the term, in which those are called *religious*, "who depart from other people by sects [or orders], founden by traditions, and other sensible rites."

He then explains the nature of a vow, and shows that it may be wise or unwise, profitable or unprofitable, lawful or unlawful. Hence he says, "four things are required to every vow that obligeth," viz. "first, principally, that it be made to God." Secondly, "that it be in such things only as are good and profitable to the salvation of the soul: and not in things evil, or unlawful, or noyous [i. e. injurious] to any man, nor letting to any commandment of God, or counsel of Christ." Thirdly,

"that it be made with deliberation." And, fourthly, "that it be wilful."

He concludes, therefore, that "if the vow of religion [i. e. the vow taken upon entering one of the religious orders or the monastic state] be thus circumstanced, then it is pleasing to God, and in accordance with the Gospel; else if it be in a contrary manner begun, followed, or continued, who doubteth that it is not sin?"

He then enumerates several ways in which "the vow of religious men or of any man" may be against the Gospel, and therefore unlawful; as when men vow "that they will not eat flesh, till they be avenged of some man:" or "to fast, or to go pilgrimage, for to do their lechery or vengeance on some man." Also when men "bind themselves to keep any estate or degree," or to observe any monastic rule, "more for the sake of highness of the world, or worldly riches, or lust of flesh." Again, he instances in the case of the friars, their obligation to live by begging, "which is against the Gospel;" their vow to abstain from meats, "against Christ's freedom, that biddeth His disciples eat such things as men set before them;" for which "forbidding men to be wedded, and abstaining from meats," they are also reproved of the Apostle, 1 Tim. iv. Further, "when they vow to keep

an obit, or other rites, although God promiseth no reward for keeping such, but rather reproves them:" when they so vow obedience to the superiors of their several orders, as to "put their will under man's will, more than under the will of God," that they may not do even what God biddeth them do, if their superior bid them refrain, or do the contrary; and "when religious men are letten by their vow from preaching of God's Word, and from fulfilling the deeds of mercy;" in all these cases, he concludes, "it is certain that their vow is against the Gospel."

In confirmation of these views, he quotes the book *On Contemplative Life*, commonly attributed to St. Prosper; also St. Bernard, and Grosthead, bishop of Lincoln, with many passages of Scripture; concluding with the words of St. James, "If any ween him [i. e. suppose himself] to be religious, not refraining his tongue, but deceiving his heart, his religion is vain. Religion clean before God, and before the Father, is this, to visit the fatherless, and motherless, and widows, in their tribulation, and keep himself unspotted from the world."

XXIX. "That religious men are bound to bodily works." p. 105.

This he proves by testimonies of holy Scripture: also by the authority of St. Augustine, the Decretum of Gratian, and the rules of St. Francis and St. Benedict;

in which last, special times and hours are set apart for the labour of the friars.

XXX. "That it is not lawful for the religious to beg." p. 108.

This he explains, that "though it be lawful to every man to beg in need, nevertheless it is not lawful to any man without need," or for the purpose of "gathering much worldly riches, or to enable him to waste his time in idleness, or waste himself and his goods, and those of other men, in lusts and in other vain curiosities."

He then shews in what sense begging may be lawful, but asserts that "wilful begging of stalworth [or able-bodied] men is forbidden to every Christian man, by the Apostle of Christ, and by God Himself;" and that St. Paul commands the excommunication of such as "walk disorderly, working not at all." (2 Thess. iii. 10—14.) From which our author reasons thus:—"And since no man ought to be cast out from the communion of Christian men, except for deadly sin, it followeth that he sinneth mortally, that wilfully and wittingly bindeth himself to such a state, contemning travail,* as that he beg for ever."

* The words "contening traveil" (p. 109, l. 13) are printed exactly as they stand in the MS. but "contening" is probably a mistake for "contemning." The omission of a line over the *e* would make the whole difference.

This position is defended by many texts of Scripture, and by the authorities of Augustine, the Decretum, the Glossa ordinaria, Jerome, Prosper, the Golden Legend, and St. Gregory.

The foregoing brief summary of the contents of the treatise, and of the arguments employed by the author, may be of some use, it is hoped, in assisting the reader, to whom the antiquated language of the original may be an impediment. It may serve also to establish the truth of what has been already said, that the treatise contains nothing inconsistent with the supposition that Wicliffe was its author. No writer of a later date than Wicliffe appears to have been cited in it; and the general moderation of its tone and doctrine would seem to indicate, that it proceeded from a man of learning, and was composed at an early period of the great religious movement of which Wicliffe is regarded as the leader.

It remains now to say something in the way of explanation, and something perhaps also of apology, for certain peculiarities of the present publication.

The Editor has taken great pains to furnish an exact transcript of the MS. from which the work has been printed: even its obvious errata have been religiously retained (except where they were corrected by the original scribe), and all conjectural emendations, however

necessary or certain, have been reserved for the notes.* This seemed the indispensable duty of an Editor who had undertaken to print from a single manuscript; not only to preserve such traces of the true readings as even the mistakes of transcribers sometimes enable us to discern, but also because it appeared desirable to retain exactly the orthography of the original.

No attempt has been made to represent the *contractions* of the MS. which would have served no useful end, even if it could have been effected without getting type expressly cast for the purpose; but the use of two Saxon letters ȝ and þ has been retained, because they appeared to form an essential part of the orthography of the period to which the MS. belongs.

For this, however, the Editor feels some apology to be necessary, as the use of the þ especially was persisted in

* The only deviations that have been permitted are, first, in the case of proper names, the name of God, &c. which are written in the MS. sometimes with small, and sometimes with capital initial letters. In the printed tract capital letters have been uniformly employed. Secondly, in the punctuation; which has been conformed to the sense, and to the modern notation. The punctuation of the MS. is highly capricious and irregular, and no object would have been attained by attempting to preserve it. The marginal summaries, and references to the Scriptures and Fathers, although the greater part of them occur in the original, have been in some cases added by the Editor for the sake of uniformity.

on his own responsibility entirely, and in opposition to the judgment of the Council of the Camden Society; to whom he takes this opportunity of returning his thanks for the deference they have paid in this, as well as in another instance, to his wishes.

His principal reason for desiring to retain this ancient letter, was because it seemed to him to form a part of the orthography of the language, at the period to which the MS. belongs; and because he does not believe that its place can be adequately supplied by any modern substitute.

In the fourteenth century, the compound letter *th* does not appear to have had the soft or aspirated sound which now belongs to it; it had the hard sound which in German it still retains, and was written chiefly in foreign words, or when the *t* and *h* were in different syllables, as in such words as *priesthood, knighthood.* In some few instances in the following pages, *th* will be found at the beginning of a syllable, but always in words where *t* is now employed, and where the *th* had therefore most probably the hard sound.* For example *thecching*, (p. 33,

* Macpherson, in his edition of "Wyntoun's Cronykil of Scotland," has the following remark on the difference of þ and *th*. "Ð, þ expresses the sound now marked by *th* in *that, this;* whereas such words as *think, thing*, are written with *th;* and this distinction with very few exceptions (apparently faults of transcribers) is constantly observed." (*General rules for reading Wyntoun's Cronykil*, vol. i. d. p. 2.) This distinction (which is no more than the difference

l. 31) for "teaching;" *bi thwex*, (p. 38, l. 11) for "betwixt;" *thwo*, (ib. l. 13) for "two;" *throwiþ*, (p. 40, l. 26) for "troweth," i. e. believeth. These peculiar spellings could not have been retained or noticed, had the character þ been every where replaced by *th* in printing the treatise.

Less objection seems to have been made to the retention of the letter ȝ; and it was, in fact, impossible, without altogether reducing the words in which it occurred to modern spelling, to find any real substitute for it. It is now generally represented by the soft or quiescent *gh*, as in such words as *thought*, *though*; but frequently also by *g*, hard, and by *y*. In some words it is represented by *h*, and in some it is now altogether dropped. For example, it is now soft or quiescent in *tauȝt*, taught; *riȝt*, right; *liȝt*, light; *hiȝt*, hight, [i. e. promise,] &c. It is represented by hard *g*, in *aȝen*, against; *forȝet*, forget; ȝ*efing*, giving; ȝ*ate*, gate; ȝ*af*, gave, &c. It has become *h*, in ȝ*el*, health; ȝ*ed*, heed; ȝ*erd*, herd (i. e. shepherd); ȝ*er*, hear, &c. It is *y* in ȝ*owe*, you; ȝ*et*, yet; ȝ*ong*, young; ȝ*ere*, year; ȝ*eld*, yield; *enpliȝed*, employed; *byȝar*, buyer; ȝ*ha*, yea. And it has been

between ȝ and þ) is probably characteristic of Scotch MSS. The Editor has not observed any such use of *th* as distinguished from þ in the English MS. of the fourteenth and fifteenth century to which he has had access.

altogether dropped in the modern spelling of *ȝerþ*, earth; *fruȝt*, fruit; *ȝerle*, earl; *abiȝd*, abide. In some cases it has been used for *z*, as *þowȝand*, for thousand; *solempniȝid*, for solemnized, &c.; but in these cases *z* perhaps ought to have been printed, although no difference can be observed in the MS. between the ȝ used for *g*, *gh*, *y*, *h*, &c. and the ȝ used for *z*.

On the whole it appeared impossible to substitute for these letters their modern representatives, without admitting a principle that should have led to the translation of the whole treatise into modern spelling, a task which the Editor had not undertaken to perform. Nor did it seem to him that, while the antient orthography in other respects was retained, much additional inconvenience could result to the reader from the presence of the two letters ȝ and þ. Those who took the trouble to read the tract at all, and who were resolved to master the other difficulties which its language presents to a modern reader, would become familar enough with those letters before they had perused half-a-dozen pages; and it is hoped that such readers will perceive that without those letters, the transcript of the orthography of the period, which it was the Editor's object to put in print, would have been inaccurate and incomplete.

The other instance in which the Editor has to return his thanks to the Council of the Camden Society for deferring to his judgment, is in reference to the title that has been given to the treatise. That title is of course without authority from the original MS., and when the work was first proposed for publication to the Council, some Members were of opinion that it bore internal evidence of a date later than the life of Wicliffe. But the Editor not being able to concur in the reasons alleged * for this view, and being convinced that the work contained nothing that might not have proceeded from the pen of Wicliffe, was anxious that the question of the authorship of the treatise should not seem to be in any way decided by the title given to it in the present publication, and he therefore proposed that which now stands on the title-page, retaining the abbreviated title of "Wicliffe's Apology," on the upper margin of every page; —a proposal to which the Council cheerfully acceded.

The Editor has to acknowledge having received much valuable assistance in the laborious work of collating the proof sheets with the original MS. from his friend the Rev. Richard Gibbings, of Trinity College, Dublin. The

* The principal of these reasons has been already alluded to, p. xix.

errata, for which the reader's indulgence is solicited, occur chiefly in those pages which had not the advantage of his revision.

Some apology is due to the Society for the long time that this volume has been passing through the press. The delay has been occasioned chiefly by the great difficulty of verifying the author's references, and by the occupation of the Editor's time by his official duties.

JAMES H. TODD.

Trin. Coll. June 13th, 1842.

P.S. A learned friend, to whom the Editor shewed these sheets, has suggested that some readers may perhaps misunderstand what has been said, p. xvii. respecting the difficulty of deciding what are Wicliffe's writings and what are not. It may be well therefore to say that the Editor does not by any means intend to assert that we are not now able to determine whether any of the ancient tracts attributed to Wicliffe are really his. On the contrary, there can be no doubt that with respect to many of these treatises we have every reasonable proof, as well from the testimony of friends as of enemies, that they are the production of Wicliffe. But what has been said is, that we are to this day unable to give any satis-

factory criteria of his genuine writings; we are unable to decide, for example, such questions as that which presents itself with respect to the author of the following treatise; and in the case of by far the greater portion of the tracts that have been attributed to Wicliffe, as well as of those which exist in our libraries on similar subjects, and which have escaped the notice of his biographers, we seem at present to have no means of ascertaining with any certainty their real parentage, beyond the evidence afforded by the authority of Bale, or the catalogues compiled by writers, who in many cases do not so much as profess to have seen, much less to have perused, the treatises they describe.

Until all these writings are collected and published, under the care of competent editors, the learned world will not be in a condition to discuss the genuineness of any tract attributed to Wicliffe, or to decide upon the real character of his doctrines.*

J. H. T.

* See the Preface to "the Last Age of the Church," a tract supposed to be the earliest of Wicliffe's writings, and published from an unique MS. copy in the Library of Trinity College, Dublin, by the Editor of the present volume.

WICLIFFE'S APOLOGY.

HERE are questiouns and ansueris putte þat are writun here aftir.

First, I witnes bifor God Almiȝty, and alle trewe cristunmen and wommen, and ȝowe, þat I haue not ben, nor is, nor neuer schal, of myn entent ne purpos, to sei any þing aȝen þe general feiþ; neiþer entent to bigile, or deseyue, ani man or womman, in ani vnprofitable to perpetual ȝel of soule; ne agein seying to þe wordis, ne sentence, of ani seint, seying feiþfulli. But if þei sem ani tyme to uari, onli in word, I purpos to take and vndirstond her wordis to veri and feiþful witte, and so to acorde hem to gidir, and to acord wiþ ilke of hem in ilke trowþe. Preying also ilke man to reduce me in to þe riȝt wey aftir þe gospel of our lord Jħu Crist, and wey of þe apostlis, prophetis, and doctours, if I haue gon biside þe wey, in ani þing in þeis pontis, or in ani oþer, to be put forþ heraftir; knouing, if I finali abode in error, I were to be punishid perpetuali.

On þat is put is þis; þat þe pope is not þe vicar of Crist nor of Petir. I knowlech to a felid and seid þus, wan he filliþ not in dede, ne in word, þe office of Petir in ȝerþ, ne doiþ not þe þing in þat office þat he is holden to do: but doþ contrarili, and so in dede he is not þe vicar of Petir in dede. And þis steriþ me to fele þus:

I. The Pope not the vicar of Crist, nor of Petir.

Ro. viij°. þe apostil Poul seiþ þus; If ani man haue not þe Spirit of Crist, he
Glose. is not of him; þat is, as þe glose seiþ, he þat haþ not þe Spirit
aftir witt or dedis, he is not of þe body of Crist. Also þus seiþ
Jerom. seint Jerom; Noght alle bischoppis in name ar bischoppis in dede;
þu tend[9] to Petir, but considir Judas; þu takst vp Steuen, lok
ageyn to Nicol; þe kirkis dignite makiþ not only a cristun man.
Corneli centurio, 3et vncristund, is clensid wiþ þe Hooli Goost.
Daniel, 3et a barne, jugid þe prestis. It is not li3t to stond in þe
place of Petir and Poule, and hald þe place of hem þat regnun in
heuen wiþ Crist. Sonnid salt is not worþ, but þat it be cast forþ,
Austeyn. and soilid of suynne. Also Austeyn seiþ, Nout ilk þat seiþ pes to
3ou, is to be hard as colver or a doue. He þat haþ not in him þe
resoun of gevernauns, ne haþ not wipid a wey his defautis, ne
mendid þe crime of his synnes, is more to be seid a vnschamfast
hound þan a bischop. Not alle prestis ar had for prelats, for þe
Gregor. name makiþ not þe bischop, but þe lif. And Gregor seiþ; Poul
seiþ, blam þu not an heldar man; but þis reule is þan to be kept
in him, wan þe synne of þe heldar man drawiþ not be his
ensaumple þe hertis of þe 3ungar in to deþ; but wan þe heldar
gifiþ ensaumple to þe 3ong to deþ, þer is he to be stregun wiþ
scharp blamyng, for it is writoun, Al 3e be grynnies of þe 3ong.
And eft, Waried þe barn of an vndrid 3ere. And þis is put after
Decreis. in decreis, Weþer þe priuilege of dignite is not to be tan a wey from
hem to wham Austeyn, Jerom, and Gregor tak a wey þe name of
þe bischop, or heldarman, þat he may be correctid of wudlowtis.
Austeyn. Also Austeyn seiþ, He þat desiriþ bischophed, he desiriþ a good
werk; he wold expound what is bischophed, for is it þe nam of
werk, and not of honor; it is Grek; and þer is seid a word, þat he
þat is maad a prest, tak he 3ed to þe þingis þat he is maad prest to,
doing þe cure of hem; scopos is locand vp on; þer for, if we wil, we
mai calle bischoppis, locars up on, þat he þat lufith to be a prest
not furþer to, vnderstond him not to be a bischop; þus seiþ

Austeyn. But if þu sei he sekiþ ai to furþer, it be howfiþ þat it be schewid in dede; for seynt Jam seiþ, Feiþ wiþ outun werkis is deed; so to seke to profit is but deed, but if it be put forþ in dede after power. And as feiþ is forþfillid of þe werkis, so is also desir. And ellis desir sleþ þe soule; þerfor seiþ Crist to Petre, þrise, Simon of Jon, lufist þu me? feede my schep. þerfor as Gregor seiþ, He þat is chosun in to schepherd, he howiþ to feed wiþ word, and ensaumple, and sustinaunce of body; þan if he be conuicted not to luf, ne to do þe office of Crist, in þis he is conuict not to be his vicar. Also þus seiþ Crisostom; Sin Jħu was temptid, he ouercam hunger in desert, he despicid auarice in þe hille, he strak ageyn veyn glorie vp on þe temple; þat he schwe to us, þat he þat may ageynsey his wombe, and despice þe goodis of þis world, and desire not veynglorie, he howiþ to be maad Cristis vicar, and preche Cristis riȝtwisnes, and for þoo þre chimneis ich low of þe fendis blowing is sett in fire. And þus seiþ an oþer; It is wel wetun þat Crist was mekist man, pure, and moost obedient to God; it is not þan inconuenient his vicar to be moost lik him in þeis þre, namly. Now deme þis fiȝting kirke, if þe pope be moost mek, reseyuing wrongis don til him; if he be purist man as to seculer lordship, moost hatyng to be enpliȝed wiþ seculer bisines; and þe þrid, if he be moost obedient to God, and to his lawe, most content of þe boundis of his lawe, not presumand to put to his lawe, ne to minys þerfro. For soþ, if þe pope do þeis befor oþer men, þan is he, by for oþer men, þe folower of Crist; ellis is verified in him þe sentence of Crist, He þat is not wiþ me, he is ageyn me. And Crisostom seiþ, He þat desiriþ primacy in ȝerþ schal fynd confusion in heuen, and he schal not be countid among þe seruaunts of Crist þat tretiþ of primacy; nor no man hast to be seen more þan oþer, but þat he be seen lower þan oþer; for he is not þe ritwisare þat is more in honor, but he þat þe riȝtwisare, he is þe more. Ensaumple lediþ us to þis same þus; If a man haue an

S. Jam. ijº. *Jo. xxiº.* *Gregor.* *Crisostom.* *Another.* *Matt. xijº.* *Crisostom.*

hired plowman in to serueys to dwel wiþ him, to do ani dede, and feiþfully to serue to him in to þat werk, and þat seruaunt obliche him to do so, ȝefing feiþ to þis; if he felle not aftir in dede and tyme aftir his hiȝt and couenaund, but goþ a wey þer fro, and leuiþ to wirke, and doþ contrarily directly, and in to þe harme of his maistir, it is certayn þan, þowe he be his seruáunt of dette and oblisching, naþles he is not his seruaunt in filling of werk, and so not in dede; but raþer aduersari, fals trespasor, and traytor. And þus it semiþ in þe propos. If ani chosun of God himselue, and of þe puple, in to pope, or prelate, and ordend in to vicar of Crist to his office in ȝerþe, and he hiȝt it; whan he filliþ not in dede, but doþ contrarily to his behest in degre, he semiþ not to be þe vicar of Crist in dede. And so, þowe he be his vicar vp degre and dignite, and oþer tyme in dede, wan he doþ þe dedis of þe office, þerfor þe pope ioi not, or ani prelat, or oþer in þe nam of dignite or of state, wan it is not to perpetual blis to þe soule. But al dred more lest þei geit þer of harme to þe soule, and tymung for defaut of trespase; for þi þat in swelk þe synne aggregiþ bi resoun of þe degre; for þus it is writun, Joi þu not of þe vnpitouse sonis, if þe drede of God is not befor hem; for better is oon dredan God, þan a þowȝand vnpitouse. And better to die wiþ out barnes, þan to lef vnpitouse barnis aftir. And efte þus seiþ Crist; Joi ȝe not for spiritis are sogetis to ȝowe, but joi ȝe þat ȝor namis are writun in heuen. And eft seiþ þe gospel, Makiþ worþi frutis of penaunce, and wil ȝe not sei wiþin ȝor self we haue þe fadir Abraham, for God is miȝti of þe stonis to reise þe sonis of Habraham; for now is þe axe sett to þe rote of þe tree, þerfor ilk tree þat makiþ not good fruȝt, schal be kyt doun, and cast in to þe fire. And eft Jerom seiþ; It is not liȝt to stond in þe place of Petir and Poule, and hold þe chaur of hem þat regnun wiþ Crist; for þer of it is seid; þei are not þe sonis of seyntis þat holdun þer placis, but þei þat vse þer werkis. An Gregor seiþ, We þat are prestis how

Ecclus. xvi°.

Luc. x°.

Matt. iii°.

Jerom.

Gregor.

to ask to knowe, not of dignite of place, ne of kirkis, but of nobley of maneris; not bi clerte of citees, but bi purte of feiþ; places ne orderis makun not vs nekist God, but oþer good meritis ioynun to gidir, or ellis departen, þat is wit, as to mede merit and blis. And Crisostom seiþ; A cristun man falliþ strongli in to synne for two causis, oþer for gretness of þe synne, or for heiȝt of þe dignite. *Crisostom.* Also of þe dedis of Boneface þe martir; If þe pope ben tan rekles of his and his breþer's ȝele, vnprofitable and slow in his dedis, more ouer and stille fro good, þat more noyeþ to him and alle oþer, þan he lediþ wiþ him silf going bifore to helle peple wiþ outun nowmbre, to be dongun wiþ him wiþouten ende, wiþ mani digingis. þerfor, siþ þe office of Crist [on] þe ȝerd was to liue most purist and mekly, and to preche bisili þe word of God to þe peple, and to calle hem aȝen to þe lord-God, fadir of alle, and in to þe vnité and prosperite of body, and cam to serue and not be seruid, and to ȝif his lif raumsum for mani, and bi þis haþ ȝefun to vs mani good þingis, and to fille þis ordeynid Petir, seying to him, lufist me? feed my schep, and folow me, and in him he biddiþ þe same to alle successors of Petre, as als in Petir a gaf to hem power of bindyng and lowsing, and þus ordeynd him his vicar, and þus his successor; and Petir himsilf þus fillid þe office of Crist, in liuing, and in teching, and in þoling; and þis same he biddiþ to his successors, as is opun in his pistil. But þei þat do not in dede, it is clere þat in dede þei hald not, ne do, his office, ne office of Crist; and þus it semiþ þat þei are not led be þe same spirit. þerfor as be þe dedis of Crist in his persoun, and bi þe dedis þat he dide in Petre, moost goodis are comyn to vs in þis tyme, and in tyme to come, so it is to drede, þat bi þe slownes of þe pope, and of prelats succedand in his place, and bi her peruerse werkis, moost iuil comiþ to vs, boþ of synnis and of peyn, now in þis tyme, and ay to dwell wiþ vs, but if we mend. *Bonef.* *Joh. xxi°.*

And þus I graunt now, as oft I haue knowlechid bifor mani witnes, þat þe lawfulli ordenid his Cristis vicar, or wan he doþ, or biddiþ, ony þing in þe nam of Crist, as if Crist do þat bi him, þat þan he is þe vicar of Crist in dede, and þan it is to obey to him, as to Cristis vicar, and as to Jħu Crist. And so to folow after þe
1 Cor. xio. sentence of þe apostel seyng; Be my folowars as I am Cristis.
Gal. ivo. And eft, 3e tok me, he seiþ, as an aungel, 3e as Crist Jħu, for Crist spekiþ in me, and he þat dispiciþ our teching, dispiciþ not man,
1 Thes. ivo. but God þat 3af his Holy Gost in vs, for Crist seiþ, he þat heriþ 3ow,
Luc. xo. heriþ me, and he þat dispiciþ 3ow dispisiþ me, þat is, wan 3e spek of my spirit. But not so wan 3e spek of a noþer spirit. But wan þe pope goþ a wey fro Crist, and doþ þe contrari, as is be for seid, or doþ þe contrari, þan is not he Cristis vicar, ne it is not to obey ne folow him in þeis þingis. Þus haue I oft seid; and, as I suppose, cordandli wiþ holi writ, and feiþful doctors, and autentik decreis. And it semiþ me, þat it be howfiþ me to sey þus, for it is knowun þat many popis han synnyd, and ben snibbid; and sum tan in heresy and deposid. And, þerfor, þei are not to be folowid sympli in al þing. Also non lyuyng in þis frel lif is simply wiþout synne, non but Crist, holi writ witnessiþ. Also ani in popehed aftir Petir is not holier, nor mor confermid in þat office, þan he,
Gal. ijo. and he, aftir þe Holi Gost taking, synnid opunly in si3t of þe puple, constreyning þe gentil to be com Jewes in obseruaunce; werfor Poule a3enstod him in þe face, and redarguid him, for he was reprouable. þan it semiþ to me, þat it is helsum to þe pope, and to prelatis, and to þe peple, and worschipful to God, þat þe peple be ri3tly enformid, how þei owe to accept þe pope as þe vicar of Crist, and how þei owe to bowe fro him; þat þe peple, deseyuid ani tyme, worschip not God and þe fend to gidir, ne ani tyme þe fend in þe sted of Crist, and þe wrathe of God com boþ on þe peple and on þe prestis.

Oþer two poyntis þat are put and askid are þeis. On, þat þe pope selliþ indulgence. An oþer, þat he may 3ef non indulgence noiþer to man in purgatori, neiþer to hem þat are prescit, þat is to sey þat are to be dampnid, or are now dampnid.

II. *Indulg. That the Pope sellith indulgence. That he may 3ef non indulgence neither to man in purgatori, neither to hem that are prescit.*

To þeis I seid þus; I rehersid a doctor þat seid þus; We owe not to tak as feiþ indulgencis, now sale worþ, for þi þat are not þus grauntid of our lord Jħu Crist. And, sin sophisticacoun falliþ ofte in þis matir, feiþful men askyn, vnder peyn of þrowing hem a wey, þis witnes; feiþ of holi writ is sufficient to reule alle holi kirk, but men redun not þat ani of þe apostles grauntid silk indulgencis. And feiþful curats owen to sorowe as wel of þe spoling of þer sogetis, as also of þe synne of þe spoliars, for Crist seiþ, Blessid be þoo þat mornun, for þei schal be coumfortid. *Matt. iij°.* Blessid be þoo þat hungrun and þristun ri3twisnes, for þei schal be filled. Blessid be þe merciful for þei schal gete mercy. It semiþ to mani, þat it were wark of mercy to opun þe trowþ of þe feiþ in þis part, þat þe pope haþ not power to graunt silk indulgencis for so li3t price. Also abodily þing of how euer litil price howiþ not to be bout but wiþ þis wisdam; þat þe by3ar be profhabili sekir of þe þing sold. But þe pope mai not siker ani man þat aftir his dede, or be forn, he schal haue so mikil indulgencis; þerfor prouabily silk marchaundise owiþ to be left. For þe pope wat not, ne of himsilf, if he be sauid of God, or prescit to be dampnid, þat if he be prescit, silk indulgencis rennun not forþ a3en þe ordinaunce of God, ordeyning aylastingly þe contrary; þerfor, wan þe pope may not procure silk indulgencis generaly to himsilf, it is euident to many þat silk marchandis are suspect of coueytise of symonie. It is not a3en þe feiþ, or prouable a3en þe trowþ, þat mani popis þat be word onli hau grauntid mani large indulgencis are dampnid; þan how may þei defend þer indulgencis bifor God? Also, a duke, or an 3erle, stonding ny a 3erþli king, and þe king grauntid a fredam or priuilege, it is not inferrid of þis, þat

þe duk, or ȝerle, grauntiþ þis fredam or priuilege, but raþer it longiþ to þe kyngis dignite; þan, sin þe king Crist is king of kings, heiar wiþ out comparisoun þan ani pope, þan þe king is souereyn to ani ȝerle or duke, it semiþ mikil more euident þat it longiþ to þe gretnes of God to graunt singlerly þeis priuilegs or fredam; for it folowiþ not, if a bedel, or criare, schewe þe fre gráunt of his lord, þan þat þis seruaunt, þus schewand, grauntiþ swilke maner of fredam; mikil more if he pronounce wiþ out autorite or lif, contrariously, aȝennis þe lordis wille. And in þis caas are comynli grauntars of pardoun. Also, a feiþful curat owiþ to notify to his sugets, were is pardoun, sikirar, largar, and for les price, to be bout to his sogets. But þe popes bulle techiþ, as it is seid, a þope to a maad and grauntid, at þe instaunce of a king, two þouȝand ȝer, als oft as a nobil man seiþ it bi twex þe consecracioun and Agnus Dei. And þus prouabli a feiþful man miȝt in ȝering mani messis geit on a day þewenti þowȝand ȝer of pardoun. Swilk a wis marchandis for hel of soul, miȝt a curat sey to his parischings. Also, putting to ouer for lewid men, þat can not þis orisoun, þat þei schal haue as mikil or more indulgencis for þe pr. nr. as oft as þei sey it, and as gret charite and mekenes deseruing indulgens. Also, aȝen swilk feynid and on groundid indulgens, howiþ a feiþful prest to multiply quek resouns, weil he hungriþ and þristiþ riȝtwisnes of þe law of God, for by suelk sophymis of anticrist, þe lawe of God is despicid, and riȝtful is put in veyn hope, and vpon ilk side a liuar in þis world is falsly iapid. þerfor, lif a man a iust lif, and tryst he of þe parting of merit þat God gifiþ men frely as him likiþ. And alle feynid arguments of anticrist are not worþi to be rehersid. God seid to Petir, Wat þu byndist vpon ȝerþe it schal be boundoun also in heuin. And þe pope is Petir's vicar, þerfor it be howfiþ to trowe þat þis feiþ is verifiȝed of him. Ilk feiþful man graunt of þe gospel þe first. And suppose of þe secound word, þof it be euident of dede him not be þe vicar of Petre, syn Petir

Matt. xvj°.

was nȯt hardi to accept þis foule hardy presumpc̄un, but suppose þat Petre or aungel of heuun accept to lowse or to bynd, he may not do þis, but in as mykil as it soundiþ to þe hed of þe kirk abouyn. And as þis consonaunt is vnknowen to þe japer, so þis fendly marchaundy is vneuident to þe feiþful peple knowend þis; þus seiþ þe doctor. Also a doctor iñ þe lawe, Barthelmew in casis, seiþ þat dais or ȝeris of indulgens are not daies ne ȝeris of heuen ne of purgatory, but þei are daies of þis world. Also þe law seiþ, Pardoneris ow not to graunt indulgens of þer wil of dede, ne dispens vp on wowis, ne asoil of swering, mansleyng, or of oþer synnis þei þat schriuis to hem, ne forȝeue þingis iuil tan awey and vncerteyn to wōme to restore for a quantite of money ȝyuen to hem, ne forȝeue þe þridde or þe fourt part of penaunce enioinid, ne to draw sum tyme a soule fro purgatorie, as þei feynun falsly, ne graunt pleyn remissioun of synnis, ne asoile a pena et a culpa, for alle priuilegis up on þeis or ani of hem are aȝen callid in. þe Clementyns de pe. cº. abus. h. Barth. in Casibus. If it be askid weþer þe pope selle indulgencs and merits of seynts, or þat men of þe kirke selle þer orisouns preyours or gostly suffragis; here I sey þus, It semiþ me spedy to aferm no þing folily. But it semiþ mekenes to seke how bying and sellyng synfully may falle in swelk þings, þat feiþful folk eschew þe warliar; and þan þe dede semiþ and witnessiþ herd and vnderstonden and oþer circumstauncs. Ilk man deme þe sikirliar þing þat semit to him. To selle is þe hauer to ȝeue his þing for price tane, and bi his resonable nature to reseyue þing for price ȝeuun, and þus bying and sellyng dubli grauntid and dubli ȝeuing. þer to selle is seid as for to ȝeue to selling. Werfor wan I by meit for money, I selle þe money þat þe toþer man bieþ, as I bye þing þat þe toþer selliþ. I bye þe met; in þis þat I reseyue for price ȝeuun. And I selle þe money in þis þat I giue it for price. And it semiþ þat bying and selling of man is many fold; þe first heuinly; vpon þe rewlis of wis-

Barth.

Clementins.

dam; þe secound is on þe gespel, vpon þe rewlis of prudence; þe þrid is worldly, up on þe rewl of mannis lawe; and þe fourt is fendly. Be þe first, gostly þings ai lastand are bout for temporal þings þat are falling and passing. Of secound is seid, þat Cristis disciplis went in to þe cyte to by met. Of þe þrid is comyn among men. Of þe fourt is seid þat Achab was sold to 'do iuil in siȝt of þe Lord. þeis wel vnderstondun, it semeþ wel þat popis, cardinalis, and oþer prelats, prestis, and oþer religiouse, may medfully and graciously selle indulgencis and merits of seynts and preyours and gostli suffrages, as þei may graunt be cristun men swilk þings or benfets and deds of mercy and oþer goodis; and þus may oþer bye. And mani may not tak part of grace ne of blis but if þei bye it vn sum maner, and it be sold hem; it semiþ bi þis þat Crist bouȝt us aȝen, and for our good dedis behit vs heuenly kyndom. þus blessid martirs for gloriouse martirdom deseruid to haue perpetual crounis. þus þe apostil did alle þings for þe gospel þat he schuld be maid perseyuer þer of. Als þus seye we, o maruelous marchandies, þe maker of man kynd takyng a soulid body of þe virgyn, demd to be borne, and forþgoing man wiþ out seed, may gif vs his godhed, swilk feiþ is ai mad in hope trust and charite. And þus if þe pope, or ani oþer, ani tyme feiþfully and charitably graunt and hiȝt to ani man indulgens, or part of merit of seynts, part of preyours, abstinens, wakyng, obediens, or oþer deds, iustly, and on Goddis plesaunce, and graciousli, for her good deds, oþer þat þei be relesid of synnis, or of peynis, or þat þei be þe more sterid to þe feiþ, or to plese God, blessidli þei selle swilk þingis to hem. And aȝen worde swilke þenkand to do þe deds of God iustli, and graciously þe dedis of mercy, þat he be maad perseyuar of swilk þings, boþ þei bien and sellen blessidli. But if þe pope, led bi coueytise, or oþer, as symonie, or wiþ þe spirit of pride, as if þei wiþ here biginning disposid alle þings, and graunt swilk þingis to ilke man, ȝha wiþ out merit, or wiþ out God ledar before,

but as if folowid, and schuld proue, and schuld conferme wat þat him list to be don, as now is presumid of many; or led wiþ þe spirit of lust of flesche, graunt or behiȝt ani swilk þingis, oþer for mony or oþer ȝerþli bodili temporal good and fleschly þingis, or preyour or fauour of meed, or fleschli þings, or for swilk luf, haterad, or drede of swilk men, or for vndeu seruise, or oþer vndeu cause and vnpertinent, who schal þan dout but þat þe pope and oþer selle swilk þingis synfully, and for symonie, and þus alle þat persewen for swilke indulgens, or benfices, or oþer graces, wiþ swilk froward inwit, who doutiþ þat þei ne biȝe sinfully, or veriliar enforce to bye þing þat schal not geyt? Also if þe pope, and oþer men of þe kirke, wil not graunt indulgens or benfics to hem þat þei be grauntid to frely, but if money or sum oþer þing be ȝeuen to hem, or if minstris of þe kirke wele not frely minster to hem þat þei [schuld ?] frely minster to, not but if mony or oþer þing be ȝeuen to hem, who dowtiþ þat ne swilk men sellen synfully swilk þings? þis semiþ be þe sawis of feiþful doctours, put in þe canon, so and þei þat wenun to bye indulgens for þer temporal goods, and wenun to be assoilid or for ȝeuun be hem, þof þei abiȝd in þer synnes, nor mak not satisfaccoun dewly of þer synnis on oþer syde, but also eft turnun aȝen þer to; byen synfully, and wenun to haue þat is takun a wey from hem. And also swilk are in defaut þat hopen not, ne turnen not to be forȝeuun of þer synnis; wan þei mend hem vp on Cristis bidding, ȝha if þe prest wil not minster to hem, not but if money be gyuen to hem, and for þis þei selle þis iuil wille. Also how blam worþi are þo minstris þat wan men and women are foundun in synne, anoon þei forbed hem þe sacraments of þe kirke and comynng of cristun men, and enioyn hem gret penaunce, but if þat þei fynd better grace. But as sone as mony is ȝeuen þei reysen þe synnars to þe takyng of þe sacraments and comyning of þe folk, and joynun prestis to reseyue hem, and minster to hem, þof þei leue not þer synne, but contenun it more orribli, and

oft leue hem tul a tyme to contune þer inne. A howe cursid marchaundise of men of þe kirke, to selle soulis in synne to þe deuil for þer godis! And also þer oune soule; in part takyng of þe defaut, and for þe sacrilege þat þei do in reif of goodis. A howe gret schrewidnes, fraude, gile, and reif, and peruersite now regneþ in þe kirk, as is opun be þe dedis! Certis now is fillid þat is seid in þe *Ps. liv°.* psalme, For I sawe wickidnes and contradiccoun in þe cyte day and ny3t. Wickidnesse schal compasce here vp on her wall, and traueil in her middis, and vnritwisnes and vsere and gile an [are] not fallen from here stretis. In how many gret casis may it be, þat now regniþ in þe kirk synful marchondise; bryng to witnes; examyn þe sawis; discusse þe dedis; opun and comyn fame traueyliþ, þat in þe court of Rome mai no man geyt no grace, but if it be bowt, nor þer is noon grauntid, but if it be for temporal meed; for þis þat þe pope reseruiþ to himsilf, and to þe chaumbre, as graunting of sum benfics, and þe first fruts of sum oþer, þat he gifiþ; and translatyng of bischops; and al þis is don, as it is seid, for coueyties, and þat is seruant of idols; þei þat persuen for indulgencs, exempcouns, and priueylegs, sey how þei geyt nowt wiþ out bying; swilk are comynly grauntid to þe riche and my3ty of þe world. Wat of graunting of indulgencs, an abbot of gret riches 3af þre vndred marke, to geyt to his abbey, þries in þe 3eere, þe same indulgence þat þe kirk of Rome is wont to graunt to hem þat visitun a place þat is callid porciuncula. Nout only, but also [a] cardinal gaf at his dying al his good, to haue þe same grauntid to a riche abbey were he was be fore monk, as men þat are hold trewe men witnessen. What more? A clene man was in þe court, and spak to hem þat had gret gouernaile in þe court, and praid him to 3if him ordres frely. Wel, he seiþ, I schal 3eue þe frely. And þou schalt 3eue me foure floreynis, and I schal ordeyn þe a bischop aftir noon. And he ansuerid, Soþli, I haue but foure katereynis. Forsoþe, he seiþ, and þu schalt hau non ordres here.

And þus he went wiþ out ordres. And nowe how þe pricis are ekid, and how mykil him behowuiþ to ȝeue þat schal geit benfics, þei telle þat bring swilk new þingis fro þe cowurt.

Nowe ilk man discuse wedir swilk marchaundis be synful, and ai be war of þe perel, and see þat we sey no fals witnes a geyn ani man, but ioi we euer to gidir in trowþ.

Of cursing twey poynts.

III. *Of cursing twey points.*

A noþer is þis þat is put and askid, þat þo minstris of þe kirke owe not to curse and to wari.

1. *þat þe ministris of þe kirk owe not to curse.*

Certs to þis I sey þei owe boþe to curse and wari, but neuer for iuil wille ne veniaunce, but for luf of ritwisnes. And raþer for þe breking of þe bidding of God, þan for worldli goodis or pride of þe world and flescli lust.

2. *þat þe kirke may not riztwisly curse a riztwys man.*

An oþer is þis þat is putte, þat þe kirke may not riȝtwisly curse a riȝtwys man. To þis I seid þus, þat in two maner of þing, is seid iust; first sympli, or after trowþ, as þat vnrytwysnes is not inne. In þe secound maner is a man seid iust, onli in name or aftir present riȝtwisnes. And þus as doctors seyn, a sentence of cursyng is seid to be ȝeuun justli, on two maners. On after trouþ, wan it is don wit just cause, juste ordre, and iust entent. A noþer, wan it is don onli up on comyn form o lawe. And þus it may be as it semiþ sum tyme, þat þow þe kirke curse iustli, as to form, a iust man, neþles it [is] not iust as to soþfastnes; as wan þer is no cause of þe fulnes of þe kirke cursing: vnriȝtwisnes of þe cause is þo syn going be for of þe obstinat, wan þe synnar wil not dewli obey ne amend riȝt. þat is þat þu dost þo dom in nam of þe kirke, feiþfully wilyng þe mendment of þe synnar, helful, to þe worschip of our Lord Jħu Crist, and due ordre procedand up þe gospel. But suppose her þat þis iust is þat is ordeynid be God to do a þing, or to suffre, to comyn, or to minister in ani maner, or ȝend in þe nam of Crist, and he willing to perform obediently and fille þe wark þat

God haþ ȝeuun to do, suppose he þat þis is iust. And þan I suppose þe kirke mai not iustli curse him, as he may not sequester him fro þis þat God joiniþ him to do, but if God wille þat he be sequestrid; nor þe kirk may not iustli priue þe comyning of cristun men, nor taking of þe sacraments, nor part taking of good þings, wyle he is iust, not but if God wil þat it be dòne; nor þe kirke may not iustli punisch nor bid punische swilk on, bifor þat God bid; nor non may denounce swilk on cursid, not but in þe forme þat he is cursid; nor þe kirke mai not iustli lede ani man in to synne, nor bid do synne, ne contune þer inne, þe wilk he putt owt of comyn and harmiþ, as it semiþ bi þe speche of feiþful men; nor mai not iustli wari him, ne pray iuil to him, ne punisch him, for he will do wel and fille Godds bidding, and amend his mis. In ani swilk maner þei mai not curse ani swilk iust man.

But it semeþ me þat it spedeþ a litil to seeke þe witte and þe sawis of feiþful men, owe [how?] þei speke of cursyng, for þer is mani maner of cursyng. þe first and þe warst, and þat is dedely synne, bi þe wilk a man synning, puttiþ him self out of cominyng of feiþful men, þat is to sey, vndisposiþ himsilf to tak part of þe merits of þe kirk, as it is of ilk man deed bi synne; and þus owiþ no man to curse ani man, for God may not autorise þat actyfe cursyng; nor Crist was not þus cursid, for he synnid neuer. But passyue cursyng, þat is peyn be it self wiþ synne folowand, is iust; wilke is proper God to ȝeue, and is iust medicyn þat þo synnar owiþ for to take þankfuly, and be sory for þe cause þerof: þer is also a noþer cursing, þat is preying of iuil or effectual warying or cursyng þat is iust, departing fro comyning of feiþful men, and fro þe taking of þe sacraments. And a noþer by wilk a man cursiþ a noþer contrarily to þe lawe of Crist, and þat but only in nam or pretendid.

þerfor to spek of þe cursyng of þe kirke, [by] þe wilk þe kirk denounciþ opunly a synnar to be put out of comynyng, and be for-

fendid him þo comyn feleschip of feiþfulmen, and taking of sacraments, þat he do þe raþer penaunce, and infect not oþer, and þat þis be ritful boþ up þe side þat is cursid and up on þe kirk side cursing, be howfiþ þe kirk to temt warly. For as þre condicouns mak martirdom faire, þat is to sai, riȝtwisnes of þe cause, charitable pacience of þe martir, an vnriȝtwisnes of þe persewar, and so þat cursing be riȝtwyse longen in a contrari maner; þat is to say, riȝtwisnes in the kirk cursing, cause of vnriȝtwisnes in þe man cursid, and enemy of þe obstinat. And þus it may be, þof þe kirk curse a iust man iustly, as to form of vsing of lawe; naþles it is not iustly as to þe cause of soþfastnes, nor it may not, wyle þer is no cause of vnriȝtwisnes in þe man, ne obstynacy, ne ritwisnes in þe kirk, þus doing; þat is, wile God biddiþ not þe kirk curse, þus þe vnriȝtwisnes of þe cause is synne going biforne, for wilk þe man schuld be cursid. Enemy of þe obstinat, wan þe synnar wil not dewli obey ne a mend. Riȝtwisnes of þe kirk doing execucoun is wan þe kirk a cordiþ wiþ Crist, and þe kirk aboue; of mek charitable feiþful entent, þenkyng helful correccoun of þe synnar to þe honor of God, procediþ in dewe ordre up þe gospel.

But, for to haue þe more clere and vndeceyuid knowyng of þis mater, cursing and assoling in mater of domis, and geuing of sentence in ani maner of dome, priuey or comyn, and in mater witnessing, and in materis to be don, þolid, susteynid, aprouid, confermid, canoniȝid, autenkid, or to be helpid, in ani maner of cause a geyn ani man, or for ani þing, me semiþ now spedy to sey summe þings.

First, I tak as feiþ, þat no creature mai do iustli, wele, meritorili, perfitly, vnsinfully, effectuali, ne perseuerantli ani þing, not but if God wirk þat þing bi him, and in him; þat if he do, or presume to do þis þat God wirkiþ not bi him, he synneþ, and his wark schal be in veyn, and idil, and schal not stond in profit. þis semiþ þus, Crist miȝt not, þan mikil more non oþer creater mai þat Crist

Jo. u°. miȝt not, semiþ þus; for he seiþ in the gospel, þe Sone mai not of himsilf ani þing, nor nouȝt, but as he seþ þe Fadir doing; þat if he schuld do ani þing þat God schuld not bi him, schuld do vniustly. For þus he seiþ: If I bere witnes of misilf, mi wittnes is not trewe, it is Fadir þat beriþ wittnes of me; and as þe Fadir beriþ witnes of him, and biddiþ him bere witnés and speke, so he beriþ witnes and spekiþ. War for he seiþ; þe words þat I speke, I speke not of misilf, but þe Fadir dwelling in me he doþ þe dedis, and as he gaf me bidding so I spek. And so is ilk man holdun to spek, and do, and witnes, as þe Fadir giffiþ bidding to hem. And þat no creater mai do iustli ani þing, not but if Crist do it bi him, semiþ þus. Ilk power in heuen and in ȝerþe is ȝeuen to Crist. Also þe Fadir haþ ȝeuen al dome to þe Sone, and al wysdam is of þe Lord Góđ. þerfor wiþ out Crist is no iust power, dome, ne *Apoc. iij.* wisdam; he haþ þe key of Dauid; he closiþ, and þan no man opunniþ; he opunniþ and þan no man closiþ. If he dyng down, þan no man biggiþ vppe. If he close, þan is þer no man þat may opun, ne iustli aȝenstond him, nor no man mai sey þis schal be don, but if he bidde. And he giffiþ power, and wisdam, and seiþ: *Joh. xu°.* Wiþ outen me ȝee mai no þing do. And for þis seiþ Poule: We *2 Cor. iij°.* may not of our self þenk ani þing as of ourself, but our sufficiens *2Cor.xiij°.* is in God; and no werkis in vs and no þing mai we aȝen þe trowþ, but for þe trowþ. And for þis seiþ þe prophet: Lord, þu hast *Is. xxuj°.* wrout al our warkis in vs. And mani swilk witnes. And so, sin no creater mai do iustli ani þing wiþ outun Crist, þan þe kirk may not, noþer general kirk, ne particuler; þe kirk in heuen, ne þe kirk sleping in purgatory, ne þe kirk fiȝting in þis world, aggregat, or gedred to gidre in on of Crist, and of al chosun to be blessid wiþ him wiþ outen ende, lepun vp to gidir in to oo spirit and concorporel and conperseyuers and felows of þe heiȝest of Crist, and of his godly kynd. As Petre seiþ in his epistil, and Poul of Colocenses: Weþer it be þe kirk particuler, as were two or þre are

gedrid to gidir in Cristis name, and of þe kirk; or if it be a persone ordeynid to do ani þink in þe name of Crist and of þe kirk, he mai no þing do iustli, but in maner befor seyde, þat Crist do it bi him.

And þus is opun þat þe kirk mai not iustli curse ne bles, but as he haþ befor ordeyned to be doun, and do it be þe kirk; þe kirk mai not ellis curse iustli, þat is noþer sequester ani man fro comyning of feiþful men, ne fro part takyng of sacraments, ne for bid him ne to do ani þing, ne joyn him penaunce, ne denounce, put out of comyn, ne bid iuil to him, ne curse him in ani maner, be wat nam þat cursing be callid; þe kirk may not do it iustli, ne vnblamfully, not but in als mikil as Crist haþ ordeynid to be doun, and doiþ it bi þe kirk, and confermit it. And riȝt so of soiling; oþer wis may not þe kirk bring a man out of synne, ne forȝef þe peyn, nor man siker, ne pronounce, ne hiȝt him to be soylid, in ani maner for ani cause. Ne oþer wyse howiþ ani man to dred ani curse, not but in als mikil as it is ȝeuen vp Cristis bidding, ne oþer wise ioi of assoiling; ne reste hemsilf siker þer for. Oþer wyse ow ȝe not to drede it; þat is, ȝe ow not to drede it þat it schal greue ȝow, or noy ȝow, as at God to mak ȝow sinful, or to be punischid, nor ȝe ow not cesse, ne abstene fro ani good wark, but vp þat Crist for bediþ it him. þis sentence is clere of manifold witnes of þe feiþful opunning of holi writt, and publischid expresly and ympliȝeþly, and of þe sawis of feiþful doctours, witnessing and expounding; and of þe decreis of þe kirk conferming. In canoun it is writun þus, of þe words of þe pope Leoun; þe priuylege of Petre dwelliþ were euer þe dome is ȝeuen aftir his equite, þat þe fersnes be noþer to mikil ne to litil, were no þing schal be bounde ne lowsid, not or Petre byndiþ or lowsiþ. Who euer deserue to tak þe sentence of daming, if he wele perseyuer in his wit, no man mai relesse him. And also Jerom seiþ, If ani man be put out nouȝt be riȝt dome of hem þat are abouen to þe kirk, if he went *Leoun.* *Jerom.*

not out be forne, þat is, dide not so þat he deseruid to be put out, he is no þing hurt in þis þat he semiþ to be put out fro men be dom not riȝt. And þus it is don þat sum tyme his [he?] is wiþ inne þat is cast out, and he is wiþ out þat semiþ wiþ inne. þus seiþ he.

Gelazi. And Gelaȝi þe pope seiþ, He þat sentence is ȝeuen aȝen do he awey þe error and it is voyd, and if it be vniust, so mikil he owiþ to charge it þe lesse as at God and at his kirk. Wickid sentence mai greue no man, and so disire ȝe not to be assoilid þer of be

Austeyn. wilk ȝe holdun ȝou not boundon. þus seiþ he. And Austyn seiþ, Vp on þe general feiþ, no man mai noi þe kynd of God, ne þe kynd of God mai not noi ani man vniustly, ne þole ani be noiȝed

Col. iij°. vniustly; he þat noiþ, as þe Apostel seiþ, schal reseyue þis þat he

Rabanus. noiþ. To þis acordiþ Rabanus and oþer doctours many; of wilk ȝet it is spedi to rehers summe. þer is a cursing þat is dedli synne þe wilk þe man synning puttiþ himsilf out of comoun; þat is, vndisposiþ himsilf to tak part of merits of þe kirk, os it is of ilk ded be synne, and be swilk cursing is man waried to God. And þus no man ow to curse ani man, sin God mai not autorise þis cursing actif, for þus was neuer Crist cursid, for he synnid not. But cursing of peyn be it self folowand is iust, þe wilk longiþ to God to ȝef. þer is anoþer cursing, bi wilk þe kirk denounciþ opunly a synnar put out of comyn, and forbediþ him comyn feleschip of cristun men, and þe takyng of sacraments, þat he mend þe raþer, and smot not oþer. And of þis curse þe kirke spekiþ most famously. And þis is callid þe cursyng of þe kirk. To whas riȝtful ratifiyng, als wel on his syd þat is cursid, os on þe side of þe kirk cursing, þe kirk be houuiþ to tent to þre condicouns þat are requirid to þis lawful cursing; þat is, vnriȝtwisnes in the cause, enuy of aȝen stonder, and riȝtwisnes of þe kirke doing execucoun. þe first semiþ þat no man is þus cursid but materaly for synne. Ilk synne is vnriȝtwysnes or brynging it in, þerfor to þis lawful curse is requirid þe vnriȝtwisnes of þe cause; ne it is aȝen þis, but acording

þat man be cursid, for þe honor of God, and profit of himsilf, and of þe peple, wiþ mani final leful leke causis os it semiþ of þe peyn of dampnid men. þe secounde circumstaunce semiþ of þis, þat to lawful cursing is requirid þrefald broþer correcting, and but he dwel obstinat to þe fourt peyn þat is dede of þe kirk; for it is a prescripcoun fro comyning of feiþful men; ellis þis cursing is not lawful. þe þrid circumstaunce semiþ of þis, þat is it [it is?] not possible to be put of comyn of men, but þat if it be þerfor þow a persoun prescit curse bi autorite of þe [kirk], neuer þe lesse he presupponiþ þe kirk. And þus it semiþ al onli in effect an heretik schuld vnderly þe curse of þe kirk; but it semiþ þat ilk synning to þe deþ is an heretik; as aȝen ward a heretik is he þat synniþ to þe deþ, for ilk swilk pertinatly contrarily techiþ to holi writte. And swilk curse, syn it is iust medicyn of þe gilty, schuld be tane þankfully, for he is not perid þerby, but betteryd, or ellis his malice swagid. But he schuld do a wey þer of, and take þe medicyn, schakyng a wey synne from him be absolucoun of sacrament, and mekly taking a noþer absolucoun of iurisdiccoun of him þat cursid, by was vertewe he myȝt comyn wiþ cristun men and tak sacraments. And þow þat medicyn be good for þe tyme, neuerþeles þe hele folowand is fare better. And bi resoun of þat prohibicoun fro comyng of feiþful men and reseyuing of sacraments, syn it is not a sacrament supposid þat is it leful to a lewyd man in þe vertew of þe kirk to curse and louse; but wan ani after þe þridde correpcoun dwelliþ inobedient, he owiþ not only to be denouncid a cursid, þat of sume is callid þe lesse curse; but comyn of feiþful men and takyng of sacraments owun to be defendid him; þat is callid þe more curse þan þe kirke haþ ordeyned resounably; þat þe kirk performe it solemply, candel slekennid, bell rogun, and þe cros turnid vp so doun. neuerþeles it intendiþ þe good of him þat is cursid charitabli, and profiȝt of þe kirk. And it semiþ be a noþer doctor to bring forþ a noþer curse, be wilk i

is leful to curse þe iust man, wiþ outun his demerit, of forbeding him comyn of men, and taking of sacraments, þat he geit mede of his obedience, and þe sinnar be mad redy, or for summe oþer swilk cause. But certeyn I am þat þis curse may not be done wiþ outun resounable cause; ne þe nakyd wille of þe prelat is not inowe þerto; ne a man is not holdun for swilk curse to leef þing þat he is holdun to do bi Godds bidding. Neuerþeles he mai medulfully cesser fro summe dedis for a tyme, and deserue for obediens. And if ani can ground þis maner of cursyng I consent.

But how þat we spek of curse oiþer it þat is dedly, or peyn consequent þer of, or ellis warying, or it þat is sequestracoun of þe iust man fro comyn, or it be wilke þe iust man be cursid as contrari to Godds lawe, þat is but only in name or pretendand, or ani oþer, it semiþ þat noun owiþ to curse ani principali for money, for his proper cause or wrong don til him.

Þis semiþ bi ensaumpul of Crist and Moyses, and swilk oþer; and also be doctors and laws of þe kirk: for bi lawe canoun no man howiþ to curse in his owne proper cause; for vnder þe autorite
Gregor. of Gregor þe kirk writiþ þus; Among mani quarells a nobil man, Ysidore, pleynid him to be cursid of þe [thy] broþer hed, and wan we lere of þe [thy] clerk þat was present for wat cause þis was don, he maad knowen for non oþer cause, but for he had greuid þee. Wilk þing noiȝiþ vs riȝt gretly, if it be so; þu schewist þee to þenk no þing of heuenly þings, but tokunist þee to haue an ȝerþli conuersacoun, til þu haue done cursing for venging of þi selue; þat is defendid bi holi rewlis. Werfore fro hene forþ be wel bisy abowt. And presume þu neuer to do aftur swilk þingis, for defence of þi noune iniurie; for if þu do ani swilk þing, wyte þu wel it to vengid after in þi self. Werfor þe glose of Ion seiþ, þe bischop
Ion. mai not curse ani man for wrong don to him, nor mai not be iuge in his oune cause, þat is to vnderstond, namly, it is leful to no man to curse principali for his oune proper cause.

þis semiþ be ensaumple of Crist, for he wold not curse hem þat denoied to him harborow and lifelod, but reprouid his disciplis askyng veniawns; and wan he was waried he waried not aȝen, wan he was punischid, he manest not aȝen, but mekly be toke himsilf to him þat iugid him vniustly; and þe peyn of oþer synne bare, and prayed for his cruciars. *Luc. ix.* 1 *Pet. ij.*

Also be ensaumple of Moyses, wan þe peple synnid in to God, he vengid it; and wan þei greuid him he þolid, and ȝaue þe cause to God.

Also it be howuiþ þo synne to be notory and greuows, for wilk cursyng schuld be done. Were þe Archedecoun seiþ, þat þe more curse is to be ȝeuun for contumacy alone; and þis he groundiþ be mani lawis. And al oþer lawis þat semen to sey, þat man how to curse for crime of vowtre, þeft, and swilk oþer; so þat vndirstond for contumacy descendend of swilk crime. And he seiþ Lincoln to be of þe same sentence, and Innocent, seing þat man is not to be cursid only for þe crime, if he wil amend him. And þe sentence of Crist acordiþ in þe gospel; were cursing is groundid. Were for þe kirk seiþ, None of bischoppis priue ani man fro comyning of þe kirk, wiþ outun certeyn and opun cause of synne. And resoun is þis, for ilk cursing vniustli also cursiþ himsilf, for he synniþ dedly. And Austeyn seiþ, as is be for seid: No man mai noye kynd of God. *Archede. coun.* *Lincoln.* *Innocent.* *The kirk.* *Austeyn.*

Of þe wilk semiþ þre notable conclusiouns: first, þat God mai not curse ani man ne suffur him to be noiȝed to his pering, but himsilf be first in cause; for þe curse of þe kirk takiþ not a wey riȝtfulnes ne vertu, ne inferriþ not synne, but schewiþ departing fro comyn of seynts, and defendiþ medicinable comyning wiþ þe kirk or sacraments of it. Were for seiþ Archedecoun, efter þat he schewiþ þat þe keyes of þe kirk only byndun and lousun, wan þei are confermid to þe keyes of Crist, þat bynding or lousing of þe prelat is not þe cause why ani is lousid or boundun in heuin. But *Archede. coun.*

þus it is seid, for oft þei felow hemsilf to gidir and for þei how to
Decreis. felow hemsilf to gidir, os it semiþ bi þe decreis and sentence of doctors cording to gidir, is, þat þe keyes erring noiþer bindun ne lowsoun as to God. þe þrid is þis, þat he þat vniustly cursiþ as to þe face of þe kirk, noiȝþ principali himsilf, for he misusiþ his powar. Werfor
Decre. þe decre seiþ, We are not dampnid wiþ out dom, wan we are cursid
Archedecoun. vniustly. Archedecoun seiþ, þat he þat cursiþ his sugetis vniustly incurriþ sacrilege, for sacrilege is to file holy þing; þerfor he þat cursiþ vniustly filiþ þe holi body of þe kirk, fro wam he pulliþ out vniustly his membre. And I deme not but þat ilk curse is to be deede, for þat he is cursid vniustly, howiþ to examin him diligently after holi writte, þat he be not gilty in ani þing. þe secounde he houiþ to drede of þe perel of him þat cursiþ vniustly. And þe þrid of harm of þe broþer þat may cum of þe forbodun of þe comunicatise doc-
Lincoln. trine of broþer. And þis dede Lincoln, þat he calliþ to þe popis cowrt, wan he was manifold greuid þore, he appellid stalliworþli fro þe court of Innocent þe ferþe, vn to þe barre of Crist. Neþeles it is not to deme þat ne it is leful to curse accessorily; for þat tendiþ but to men lifing actifly; syn þat execucoun of þis curse
1 *Cor. vi°.* sauerip seculer cause, and þe Apostil biddiþ, If ȝe hau seculer nedis, ordeyn þoo þat are contemptible, þat are in þe kirk, to deme. And
Decre. þis is notable to wite, in þe decre vndre autorite of þe senȝe and of seint Jerome, were after þat he schewiþ þat vnleful curse hirtiþ not him þat is notid þer wiþ, os innocents, he seiþ, mai not be condempnid wiþ þe crime of a noþer, he obiectiþ vnder þis forme, Crist seiþ, and þe Apostil: Blesse and wil ȝe not curse. Mischel was not hardi to ȝeue dome of blasfemy to þe fend, most worþi
Jude j°. curse, as þe Apostil seiþ, howe mykil more howe we to be clene of al cursyng. þe fend seruid curse; but blasfemie howiþ not to go out of þe aungelis mouþ. Rede þe holde bokis, and see wilk lynage were sett in þe hille of Gariȝym to bles þe puple; and wilk in þe hille of Hebal to curse. Ruben þat filid his fadir bedde, and Zabloun

þe last son of Lia, and þe sonis of þe wengis were sette in þe hille of Hebal to curse hem þat were worþi curse. And wan we are taw3t gostly of alle storis of þe wold testament how it is to do in tyme of grace, it semiþ þat half of þe linage blessing betokyn hem þat charitabli purli for desire of hietis of Crist comyn to þe hille; þe toþer half cursing meniþ hem þat for drede of torment filling þe lawe comun to þe hille. Also þei tokun actifis and contemplatifis; þat sterun to vertewe be þer two maneris. þe souereynes of þe kirke howun not to curse for temporal þingis; ne bisy a bowt hem, but bles and preche. Þat it is leful for to curse semiþ of þe oold stori, and of þe newe testament; but þe canoun distinguiþ *Canoun.* þus; Cursing þat is forbidon is þis þat procediþ of wille of veniaunce or hate of þe perseware, not purli of þe luf of ri3twisnes; and prouiþ þis of mani witts of seyntis. Þerfor it is certeyn þat iche man cursing, wiþ out stering of þe Holi Goost first cursing, or not þenkyng charitabli good of him þat is cursid, and good of þe kirk, he synniþ greuowsly; þerfor seiþ þe canoun, vnder autorite of Gre- *Canoun.* gori, Prestis synnen not in þat curse, in wilk þei discord not fro þe innare iuge. And after, vnder þe autorite of Austeyn, Sogets *Austeyn.* ben correctid of oþer prouastis wiþ correccoun comyng of charite, and for þe diuersite of synnis. But now it semiþ to men wel be haldyng þat prelats and prestis þeis daies in þe court of pleet, and þei þat persewen causis a3en þer neybors, enfectun and warioun hem silf manifold and sinfully foilun ilk oþer. Also þat mani cursing now blowun in þe kirk are not to be dredde, not but in als mikil of þei smotte þe curse or oþer of cause on oþer side. And til is concordyng to þe first curse of God. It is semyng be þis wan it is noþer foundid in holi writt, ne in þe lif of Crist, ne of his Apostlis. But alle þings þat prelats owun to do are sufficienly groundid þer, and þan siþen þei curse not þus, it is not to drede oþer wise, þan as is seid before in þe strong autorite. Also for Crist forbediþ swilk maner of cursing, os now in case is vsid in þe

Luc. kirk. As þe gospel of Luc telliþ, and abstenip þerfro as it semiþ of Scharioþ, and neuerþeles in him was more cause of cursing þan in sum þat to day are blawun in þe kirk. It valiþ not to seie þat Petre cursid Anani, and Poule þe fornicary, for þei cursid be a cursing þat mani prelats to day kan not, nor hau not power to. Petre be tok Anani bi dede going be for to þe fend. to be tormentid perpetuali. And Poule be toke þe fornicari to saþanas til a tyme, þat his spirit schulde be saue. But mani prelats are out of part of þis maner of cursing. Also bi þe feiþ of þe gospel no man owiþ to curse a noþer not but of charite þat he haþ to him, for of þe feiþ we owe to luf our enmies, and also for to do alle þings in charite, for mani man cursiþ now not for charite, and þerfor not feiþfully. A part prouid of þis signe, þat þei curse more souare and horribelare hem þat þei haṭun, as it semiþ of hem þat are cursid for þei wil not 3ef money or reuerens to þe mynisteris of þe kirk. And þus it semiþ þat prelats mai mikil drede of þer cursyng hem silf, and oþer ioi of þer cursyng, and dred mikil þer blessing; for *Salamon.* Salamon seiþ, Cursing veinli brout schal pletesuowsli descende in *Glose.* to summe man; þat is as þe glose seiþ, in to him þat bringiþ it *Salm. cviii°.* forþ. And seiþ þe salm, He lufid cursing, and it schal cum to him. And he dede on cursyng os a cloþ, and entred as water in to his inword þings, and as oyly in to his bonis. Be it made to him a cloþe þat he is helid wiþ, and as belt þat is he ai gird wiþ. And *1 Cor. vi°.* Poul seiþ, Cursars schal not weld þo kyndam of God. And bi þe *Mal. ij°.* Prophet God seiþ þus, Nowe to 3ow prestis þis sonde, if 3e wil not sett to þe hert to 3ef glory to my name, seiþ þe Lord, I schal sende hunger vn to 3ow, and I schal curse to 3or blessing, and I schal curse to hem, for 3e sett not to þe herte. And on þe toþer side þe *Salme cviii°.* salme seiþ, þei schal curse, and þu Lord schalt blesse. And so seiþ *Mat. ij°.* Crist, 3e schal be blessid wan men schal curse 3ow, and persew 3ow, and sey al iuel a3en 3ow, and reproue 3ow, and cast out 3oure name as iuel, liand vp on 3ow for me, and for þe gospel; ioieþ and

beþ glad, for ȝor mede is plentiuous in heuen. God bring us to his. And prelats mai sore drede, þat her vniust and iuilwilly cursing be in cause whi þe puple drediþ not cursing, nor mendiþ not, but aȝenstondiþ and risiþ aȝen hem; and þis is cause of al iuil, for ilk crature wiþ God auȝt to ȝenstond falshed: for þus is writun in þe Psalme, Who schal rise to gidre wiþ me aȝenis þe iuil willid, or who schal stonde wiþ me aȝen þe wirking wickidnes. And þe wise man, þe gelousy of him schal tak armor, and arme þe crature to venge him on þe wickid, and wiþ him al þe world schal fiȝt aȝen þe vnwitti, and þe spirit of vertu schal stond aȝen, and as a wirlwynd schal diuide hem; and wickydnes schal bring al ȝerþ to wildrenes, for cursing þe ȝerþ swelliþ, and iuil wille schal turne out þe setis of þe miȝti. And as seynt Jame seiþ, As þe welle mai not bring forþ of o pitte bitter water and swete; so mai we not blesse God wiþ þe mouþ, þat we curse man made to his lekenes. *Psalme xciii°. Sap. v°. Jac. iii°.*

IV. *Crist was cursid.* þis is a noþer point, for I seid þat Crist was cursid. But þei toke heuely at þe worde, þerfore I preied to excuse me or spare me in termis; and neuerþeles to trewe vnderstonding me þinkiþ it mai be seid soþli, and wiþ out blame: for we schal vnderstond bi Holi Writte, and bi teching of seynts and bi resoun, and bi comyn experiens, þat in þre maners is a man seid cursid. Ffirst and warst be synne, wan he cursiþ himsilf, and bi his wickid dede goþ out of comyn of holi men, and vndisposiþ him to tak part of merits of þe kirk. And þus mai not God curse ani man, ne bid ani man curse, ne a proue it, ne þus was Crist neuer cursid, for he synnid neuer. In þe secound maner is man cursid iustli, wan God wordeyniþ him for þis synne to be putte to peyn, and out of comyn, and to be waried, or denouncid, or schewid, as cursid and haldun swilk. And þus is man iustli cursid and worþili, wan men curse him bi Godds biddyng, and þan þei do it medefully. And þus God cursiþ men, and þe ȝerþ, and bests, and oþer þings in mannis wark, wan he ordeyniþ þeis þings to be noyous to man, and 1°. 2°.

punisch him, and not to bring forþ frut; and þus he seiþ he wille curse to her blessing, wan þei wil not kepe his bidding; for wan þei prey for plentey, and pees, and swilk oþer þings, and delitun in þeis þings, and ȝekun þer synnis þar by, he wil send hem skarnes and noiȝes, and þole hem to haue debate, and punische hem in mani wyes, and ay þe moo lusts þat þei haue here, ay þe more schal ben þer peyn. And þus he cursiþ to þer blessing. And so þis þat mani callun blessing is cursing. And aȝen ward; þus we prayen iuil and cursing to our neybor iustli, wan we desire þat discese and oþer enuyes be to hem to lette hem of iuil and to mak hem to drede synne and to do bettar. And þus we blame childre and
Iob 3°. misdoars. And þus Iob cursid his day. And Jeremy þat man þat
Jer. 20°. callid his fadre þat a son was born to þim, and as bi ioy gladid him, for þey desirid þat þeis schuld lette men fro doing of iuil and be in a maner to stere men to be heuy of þer mysse and to desire to be heyne; for þus were good to mani a man, þat þings were in desesse to him, þat now are in mikil leking. But ȝet in þis maner of curse þat men curse man iustli for his misdede, was Crist not cursid, for he seruid not to be cursid, nor God bad not men curse him, ne
3°. þei dede not þis iustly to him. But in þe þrid maner a þing is seid cursid wan men cursun man þow þei do it vniustly, or bannun him, or puttun him out of comyn, or haldun him cursid, or denounce, or schew him cursid. And þus comyn speche calliþ men cursid. And bi lawis of þe kirk men are þus cursid, and bidun to be holdun cursid, wan þei are wel good, and þe more blessid of God. And þus Crist was cursid of men, and olden cursid, and put out of
Gal. 3°. comyn of men, and put to deþ as cursid man. And þus seiþ Poule, He was mad for vs þat cursid þing, þat we schuld be mad blessid
Ysa. 53°. in him. And þe prophet Ysaye, þat we arettid him as smitun of God and lafte, and þus he seiþ bi þe prophet þat alle men cursun to him. But for þis is he mikil þe bettar and not þe wars. And we schuld luf him þe bettar and desire þus to be cursid wiþ þim,

as Poule dede, and Moyses, and odir, as Holi Writt seiþ of hem; for Poule seiþ he desirid to be cursid of Crist for his breþer, to make hem saue. And Moises praied to forȝeue þe puple þer synne, or ellis to do him out of his book; not þat þei desirid to do synne and be cursid worþily; but þat þei wold þus wiþ out desert be punischid as cursid for þe peple, to make þem saue. And þus schuld we alle if we were in charite, as me þinkiþ. *Ro.* 9, *a.* *Ex.* 32°.

And it semiþ bi sindre resouns it mai be seid þat Crist was cursid; first bi þis þat he was made man wiþ outun synne þat was cursid of God, and iustli put out of lordschip and comyn for a tyme. þe secound, for he was in his persoun þus wiþ out desert punischid, as if he had ben cursid. þe þrid, for he is cursid in his membris þat are oon wiþ him. After þis þat he seiþ, þis þat ȝe dede til ani of hem lest of myn good or iuil, ȝe did it to me. And þat ȝe ded not to hem ȝe ded not to me. And þis schuld maak men rad to do ani iuil to ani good man, or to curse him, or to gruch aȝen him, for it soundiþ in to Crist. And þerfor seid Moyses, ȝor grucching is aȝen þe Lord. þus as he is seid cursid þat men cursun. And as al men of a comynte berun punisching for þe defaut of two or on, þus it is be twen Crist and vs, for þus was he punischid for vs. And þus seiþ Peter þat he bare our synnes, for he bare þe peyn of hem. And þus he calliþ our synnis and our defauts his. And þus he seiþ in þe Salm, God my God loke in to me, why hast þu left me, fare fro my heyle, þo wordis of my defauts. And God ȝet left neuer Crist, but ay is wiþ him, for he doþ ai þo þingis þat plesun God, os himself seiþ. But for he þolid him þus be punischid, and for he left sum membris of þe kirk at a tyme, for þis he seiþ þat he left him. And þus was Crist callid a synnar and blasfemer, and þe cursidist man in ȝerþe, for þei seid þat he was a deuowrar, and þat he blasfemid. And þus, as we sey þat man a ȝefe blasfeme or cursid, wan he is þus iugid and rettid of men, þow he be not so in soþnes, in þis maner we sey of Crist þat he was blasfem, synnar, 1°. 2°. 3°. *Ex.* 16°. *Pe.* 3°. *Salm.* 22.

and cursid, and þat he ȝet was not; for he blasfemid not, ne synnid, ne did no þing worþi curse; and þat Crist wold þole al þis schuld we be glad, and leren to þole wiþ him; and þan bi þat we schal be holdun of God þe more blessid, and be þe more blessid, and be so perceyuers of Cristis meritis.

V. *Ich prest may vse the key.* An oþer is þis þat is put and askid, þat ilk prest may vse þe key in to ilk man. To þis, me þinkiþ, I may wel sey þus, syn al power is of God, and, as þe gospel seiþ, þer is no power but of God, ne man may do no þing, but if he ȝeue him þe miȝt; as Crist seiþ, ȝe may wiþ out me do no þing, þat onely a man vse his power in to ilk þing, as God werkiþ bi him, and lefiþ him to vse it vnblamfully, and no forþer, and fro þat may no man lette him. And þis is þat we sey, þat we may of riȝt so, if þer be ani vsing of power, or callid power, þat is not bi Crist, þat is no power, but fals pride, and presumid, and onli in name, and as to ȝend and effect is nowȝt. Neuerþeles, a man is seid to haue power, and leue to vse power, in many wyse, as sum bi lawe and ordre of kynd, sum bi lawe and ordre of grace, and some bi lawe and ordre made and writun. And so it is seid bi lawe þat is mad of þe kirk, þat ilk prest haþ þe same power to vse þe key in to ani man in þo poynt of deþ, as þe pope; but not ellis, not but autorite in special be ȝeuun to him of þe kirk þer to. But if it be askid, if ilk prest mai vse þe key in to ilk man, þat is to sey, to assoile him, or ellis to bind him fro grace, it semiþ opunly þat ilk prest may not aseile ilk to bring him to heuyn; for þe gospel seiþ, þat Crist in a coost of þe Jewis miȝt not do ani vertu þer; for þe vntrouþ, not but helid a few seek, þe handus leyd vpon, and he maruelid for þer vntrowþ; þan, wan Crist, þat is God Almiȝty, and of his absolut power may al þing, and no þing is vnpossible to him, nor no þing may aȝen stond him, and ȝet may not of his ordinat power ȝele þe folk for þer ontrowþ, and vndisposicoun, and vnabilite to reseyue, mich more ani oþer beneþ may not help, but after þe disposicoun of him þat receyuiþ.

Joh. 3°.

Joh. 15°.

Matt. 13°.

Al so it semiþ bi þis, þat þe pope may not bring in to grace, ne bles, him þat lastiþ in vntrowþ, and in þer synnis; os it semiþ bi Jewes and Saracenis and oþer swilk, os is witnessid, and of feiþful witnes. Also God 3aue him no farrer power, not but asoyl hem þat wil leue þer synne, or to bynd hem and curse þat wil dure þer inne. And bi so þe same resoun none oþer prest may not excede. And if it be axid weþer ilk prest haþ as mykil power as þe pope, as a nenist God, it semiþ to me þat is foly to a ferme in þis case oiþer 3ie or nay, be for þat it mai be schewid out of Holi Writte. And so it semiþ al so to me it is foly ani prest to presume him to haue euyn power wiþ ilk oþer, be for þat he may ground him in þe feiþ; and foli it were to deme to ani man any power þat God haþ 3euun to him, or þe vsyng þer of; for certeyn I am, how euer ani man tak power to him, or vse power, it profiþ not, but in as myche as God 3euiþ it, and wirkiþ wiþ it, and confermiþ it; and certayn I am, þat þe power þat God 3aue Petre, he 3aue it not to him alone, ne for him alone, but he 3aue it to þe kirk, and for þo kirk, and to edifying of al þe kirk; os he 3euiþ þe si3t of þe ee, or þe act of ani membre of þe body, for help and edifying of al þe body. And Sent Jerom seiþ, Sum tyme þe prest was þat ilk þat þe bischop. *Jerom.* And bi for þat bats were made in religioun bi stinging of þe fend, and was seid in þe peple, I am of Petre, I of Poule, I of Apollo, I of Cephas, þe kirkis were gouernid bi þe comyn of prestis counseil. But after þat ilk man callid him þat he bapti3id his, and not Crists, þan was in al þe world wordeynid þat on of þe prestis schuld be made chefe, and þe seedis of scysmis schuld be tan a wey. þer as prestis wit hem to be to þer souereynis sogets be custum of þis kirk, so knaw bischopis hem to be more of custum þan of dispensacoun of Goddis trowþ, to þer sogets, þe more þer souereyns, and in comyn þei owe to gouern þe kirk. Lo I sey bischops present, and þat þei stondun nere him, prests mai in þe autere mak þe sacrament. But for it is writun, Prestis þat 1 *Tim.* 5.

prestun wel bi þei worþi had dowble honor, most þat þei trauel in word and teching: it semiþ hem to preche, it is profit to bles, it is congrew to sacre, it cordiþ to hem to 3eue comyn, it is necesari to hem to visit þe sek, to pray for þe vnmi3ti, and to fele of þe sacraments of God. Þerfor non of þe bischopis, enblawen wiþ enuy of þe fendis temptacoun, wraþ, if prestis ouerwile exort or monest þe peple, if þei preche in kirk, if þey blesse þe floc, for I schal sey þus to hym þat werniþ me þeis þings, he þat wil not prestus do þing þat þei are bidun of God, sey he wat is more þan Crist? or wat may be put beforn his flesch and blode? And if þe prest sacre Crist wan he blessiþ þe sacrament of God in þe auter, awiþ he not to blessiþ þe peple, þat drediþ not to sacre Crist? A 3e vniust prestis þorow 3or bidding þe prest of God stintiþ þe office of blessing, a bowt lewid men and women; he stintiþ þe wark of tong, he haþ no tayst of preching, he is dockid on ilk part, he haþ only þe name of prest, but he holdiþ not þe plente ne þe perfeccoun þat falliþ to his consecracoun. I pray 3ow prestis wat honor is þis to 3ow, þat 3e bring in þe damage of alle þe folke? for wan worþi diligence is taken a wey fro prestis bi power, sum smiting of mischef rysiþ in þe flok; and 3e geyt harme of þe Lordis patrimoyn, til 3e alon wil be potentats in þe kirk. And for þi seyn oþer men þus, if a bischop in conferming þat he appropriþ to him silf wiþ out ground of þe Scripter, 3euiþ grace, whi not a simple prest þat in merit is more at God, of mor merit, gefe mor worþi sacraments? Sum tyme was no resoun, wan þe same was bischop and prest. And bi forn þat presched was hied, or veriliar filyd cursidly bi þe world, ilk prest of Crist was callid indifferently prest and bischop, as it semiþ be þe wordis of Jerom.

Jerom.

VI. *Iche prest is 'aldun to preche.*

An oþer is þis, þat ilk prest is holdun to preche. þis haue I seid of þe wordis of Gregor, Austeyn, and oþer. And þis steriþ me to seye þus, for ilk man is olden to do þing þat Crist enioyniþ him to do. And it semiþ bi witnes of seyntis, þat Crist enioyniþ ilk prest

to preche, and þan he is boundun þer to. And þis semiþ bi þe gospel þat seiþ þus. After þat Crist had ordeynid his apostlis, and *Luc.* 10. sent hem to preche; after he assignid seuenty and two disciplis, and sent hem be forn his face, two and two, in to ilk place and cite widir he was to com, and bad hem preche þe kyndum of God; vpon wilk seiþ an expositor þus. Crist sent his two and seuenty disciplis, and ȝaue power to performe it. And sin it is prouable þat þei were not prests, for þan had þei ben bischopis, and apostlis, but þei were dekunis, lowar þan prestis, as Steuyn, and silk oþer þat is redd of in apostlis dedis, it semiþ þat Crist, sending hem to þis office, sendiþ in his ordeyning al oþer heiar, as prestis, to þe office; to þe same soundun þe wordis of þe prelat ordening dekunnis. Were fore in þe fourt book of sentence, þe fowr and twenti distinc- *Mag. sent.* coun, þus is writun; To þe decoun it perteniþ [to] stond niȝe þe *li°. 4. 24 d.* prest, and minister to him all þings þat are don in þo sacraments of Crist, to bere þe crose, to preche þe gospel, and þe pistil; for as þe olde Testament to þe redars, so is bedun to dekunnis to prech þe newe. And þis same seiþ Seint Ysidor, as it is put in þe decrees. *Ysidor.* For þi seiþ Seint Gregori, Poule seiþ to Thimoþe, þat þe prest be *Gregor. in* miȝti to exort in al doctrin, and argu hem þat aȝen seyn þe feiþ. *past. c. 5. and dt. 43.* þer for is seid bi þe prophet Malachie, þe lippis of þe prest schal *Mal. 2°.* kepe sciens, and men schal ask þe law of his mowþe, for he is þe aungel of þe Lord of hostis, þer for þe Lord monestiþ be þe prophet Ysaie seing, Crie, cese not, vphauns þi vois os a trompe. Who *Ysaie 58°.* þat niyþ to prest hed he takiþ þe office of a criar, þat he go criing for þe goming of þe iuge þat ferfulli folowiþ. Werfor þe prest, going in and out, dieþ if he go wiþ out þe sound of preching. But here sum glosun and seyn, þat preching is her vnderstonden reding at þe messe, and þat Gregori spak þis of curats; but swelk men be howuen tak hede, þat bi þis are not curats excusid þat prechun not; and it folowiþ not þer of þat simple prestis are excusid bi þis, for he spak to curats, and be þei ware þat þei knitt not falsly a wey

þe witt fro þe lecture, and bere fals witnes vpon seynts, and diseyue simple prestis bi þer fraudis, wening þus to be excusid; for God
Ysa. 43°. seiþ bi Ysaie, þi fadir þe first synnid, and þin enterpretors han brokyn þe lawe aȝenis me. And tak þei ȝed how Gregor seiþ to presþod; he seiþ not to cure. And þei þat seyn þis preching is takun for reding, take þei ȝede to preche, for in a langwag vnknowun ilk man and womman mai rede, and mani are for bodun to prech. And if ilk man mai prech it, it were but foly to go to þe hordres to geit more iarche. And also take þey ȝed how to preche; þe holde Testament was bodun dekunis, weþer not in tong þat þe peple vnderstode; for soþ to preche is in siche maner to a monest good þingis, as Crist bad his disciplis do, wan he sent hem to preche, þer for be þei ware þat þus wenun to excuse prestis, for
Austeyn. Austeyn seiþ þus, fewe are þe prestus þat prechun iustli þe Word of God, but many are stille dampnably, sum of vnkunning, þat refuse to be tauȝt, oiþer of neligens, þat despice Goddis Word, but noiþer þei nor þei mai be excusid of þe syn of þer stilnes; sin þei how not to be prests þat can not preche, ne þei to be stille þat
Crisost. can, þow þei be not curatis. And þus seiþ Crisostum, it semiþ þat God enioniþ to doctors and dekunis þe minstri of presthed, and of dekunhed, þat are riȝtful, and it semiþ þat men hau ordeynid hem þat are vniust, and not curatis. And so of þe þing issewe is knowun who is ordeynid of God, and whō of man; he þat doþ wel his minstri, þat semiþ þat he is ordeynid of God, and he þat doþ it not wel, is ordeynid of man, þe wilk soþli as to God, is neiþer
Isidor. dekun ne prest. þerfor seiþ Isidor, kunne þer prestis Holi Writt, and þe canouns, and þat al þer wark be in preching, and in doctrin, and edify þei alle men, as wel of sciens of þe feiþ as in disciplyn of dedis, þerfor þe prestis, but þei make opun al trowþ in þe peple, þei schal ȝeue resoun at þe day of dome; as God seiþ bi
Ezech. 3° þe prophet, Lo I haue sett þe a be holdar to þe hows of Israel, if þou sey not to þe wickid man, þat he go fro his wickid weies and

lefe he schal dye in his synnis, and I schal seek his blod of þin hond. And for soþ prestis schal be dampnid for wickidnes of þe peple, if þei lere hem not wan þei are vnkunand, nor snyb hem not wanne þei synne. And as it cordiþ to argu þe synnar, so it falliþ to not do veniaunce to þe iust man. Þis seiþ Seynt Isedór. And þus it semiþ þat þei are boundun her to vnder þe peyn of dedly synne and dampning to helle. And for obieccouns and sophims þat men may mak and obiect, it semiþ to me þat þei are bounde þus; ilk man taking presthed, he takiþ him mater to mak him holy, body and soule and spirit, and so to be holy and halow oþer, be ensaumple of lyuing, word of teching, and ministring of sacraments, after þe sentence of Poule, in þe ordening of prestis, seyng þus, Wil þu not tak reclesly þe grace of God þat is in þee bi þe putting vp on of my honds. And þus he seiþ to Titus, For þis I left þe at Crete, þat þu mend þingis þat wantun, and ordeyn bi syȝt prestis, as I haue ordeynyd þee, and disposid to þe; if ani is man wiþ out wif of synne, hauing feiþful sones, not in accusing of lechery, or not soget, for þe bischop be howuiþ be wiþ out crime, as a dispensar of God, nor proud, ne wraþful, ne ȝeuin to drink, ne strikar, ne coueytous of foul wynning, but to holde hospital, and to be bening, sobur, just, holy, chast, biclipping þe feiþful word þat is after doctrin, þat he be miȝti to exort or monest in his doctrin, and snib hem þat aȝen seyn þe soþe. Also dekunis to be chast, not dowble tongid, not ȝeuun to mikil to drink, ne fowlowing fowle wynning, hauing þe priuey witt of þe feiþ in a pure consciens; and first be þei prouid, and so, hauing no crime, minister þei; be þei þe man of a wife, þat goueren wel þer sonis and þer housis, and þat ministreþ wel, schal geit him a good decre in mikil trist in þe feiþ þat is in Iħu Crist. And be þu ensaumple of feiþful men in word, in leuing, in charite, in feiþ, in chastite; take to reding, and to exorting, and to theching, and to be stonding in hem; þenk þeis þingis oft, be þu in þeis þings, þat þi going forþ be made opun.

2 *Tim. i°.*

Ad Titum i°.

1 *Tim. iij°.*

1 *Tim. iv°.*

And doing þeis þings, þu schalt mak þi seluen sane, and hem þat
1 *Tim. v°.* herun þe. And prestis þat prestun wel be þei hade worþi dowble honor, and most þei þat trauelun in word and in dede, teching. þus it semiþ þat þei are bound to hold þis forme of liue in hemsilue, and ai to be redy to ken oþer and to minister to hem. And were euer bi oportunite, or conpetent acordauns, to be redi to fil it in dede, wiþ out dispensacoun, and wiþ out excusacoun, but if our Lord Iħu Crist despens wiþ hem, and excuse hem, or for bed hem.
1 *Cor. xi°.* For no man sett a noþer ground þan it þat is sett, þat is Crist Iħu,
Apoc. iij°. þat haþ þe key of Dauiþ, and he closiþ, and þan no man opuniþ, he opuniþ, and þan no man sperriþ, neþer is no man worþi to opun þe lasing of his scho; þat is þus to vnderstond: as no man is worþi to opun þe priueite of his incarnacoun, ne to fynd þe resoun of al his warkis, so is no man worþi to mak a letter or titlë of his to go by vnfillid, ne to put more þer to, ne to draw þer fro, ne to chaunge it, noiþer to lowse þat he byndiþ, ne to bynd þat he lowsiþ, befor þat he 3euiþ þe key, and kenniþ to opun and to steyke; þerfor tent þei so, and here þei al þing þat niȝeþ to presthed, and alle þat admitten oþer þerto, and þat enforcyn to excuse hem fro dede of preching, and to excuse hem in pride of lif, worldly coueiteis, coueiteis of een, and coueiteis of flesche, tent þei to þeis
Eze. xliv°. þingis be for seid. And to þoo þat God seiþ bi þe profet, son of man, putt to hert, and see wiþ þin een, and here wiþ þin heris, alle þings þat I spek to þe, of al cerimoynis of þe house of þe Lord, and of lawis þer of, and þu schalt sett þin hert in þe weyes of þe temple, bi al þe issewis of þe sanctuari; and þu schalt sey to þe house of Israel stering me to wraþ, þeis þings seiþ þe Lord God; sufficiþ to 3ow al 3or felonies hous of Israel; for þat he bring in alien sonis vncircumsicid in hert, and vncircumsicid in flesch, þat þei be in my sanctuari, and fyle myn house, and 3e offer my lofis, mi gres, and my blod; my couanant 3e dissoluen in al 3or felonyes, and han not kepid þe biddings of mi sanctuari, and han put kepars

of my sanctuari obseruaunce to ȝor silf; þeis þings seiþ þe Lord God, Ilk alien kynd and vncircumsisid in hert, and vncircumsisid in flesch, schal not go in to my sanctuari, ilk alien son þat is in medil of þe hous of Israels sonis. But and þe leuits, þat han gon a wey fro me in error of þe sonis of Israel, and haþ errid fro me after þer idols, and haþ born þer wickidnes, þei schal be in my sanctuari huschers, and portars of þe ȝatis of þe house, and ministres of þe hous; þei schal sle þe bernt offrings and offrings of victories of þe peple, and þei schal stond in þer siȝt þat þei minister to hem; for þi þat þei ministred to hem [in] þe siȝt of þer idols, þei are mad in þe house of Israel in to offens of wickidnesse, aftir I haue liftid vp my hand vp on hem, seiþ þe Lord God, and þei schal bere þer wickidnes, and schal not niȝe to me, þat þei vse presthed to me, ne nye to al my sanctuari, bi þe sancta sanctorum, but þei schal bere her confusioun, and her felonyes þat þei haue done; and I schal ȝeue hem portars of þe hous of Iuda, and al ministery þer of, and al þings þat ben don þer in. But þe prestis and þe leuits, sonis of Sadok, þat han kepit þe cerymonis of my sanctuari, wan þe sonis of Israel errid fro me, þei schal niȝe to me, þat þei minister to me, and stond in my siȝt, þat þei offre my grece to me, and my blod, seiþ þé Lord God. Þei schal go in to my sanctuari, and þei schal to mi bord niȝe, þat þei minister to me and kepe mi cerymoynis. Certeynli þo hous of God her is tane þe congregacoun of feiþful men, in onhed of spirit wiþ Crist, þat is þe general kirk, and gostly body of Crist, þat is foundid in feiþ, reisid in hope of lif, and couerid wiþ charite, and ful mad in good werkis; þat haþ for þe ground, þe feiþ of Crist, þat is þe ston vp on wilk þe kirk is groundid; hope for þe fowre walls, hoping al iuel to turne to joy to seynts, be vertu of Crists pascoun, and al þings to cum in to blis, be vertu of þe first geyting of Crist to vs al þing a boue us frutfully, and to vse al þing be neþ man blessidly; of þe wilk grouiþ charite heling al þe bigging. To þe bigging of þis þe prest

Moral.

howiþ to trauel, and to be bisi, to ding doun of þe contrari; þe cerymoynis and þe lawis of þis hous are þe biddingis and þe conseyl of þe gospel, ȝeuun be Crist and his Apostls, and ensaumplied be life, to þe wilk þe prest schuld put to þe hert, þat is þe strengþ of his luf, and wiþ þe eeris and een of his hert, he schuld vnderstond hem, and kepe hem in himsilf, and ken þe peple to kepe al þingis þat Crist haþ comoundid. But alien sonis vncircumsicid in hert and flesch, are þei þat serue not Crist in spirit, ne in fleschly dedis gostly. For þei enter not to þe lif bi þe maner of Crist in meknes, pouert, paciens, and labour, and oþer vertuus dedis: but þei enter for to lif in prid of þe world, and worldly riches, and lustis of þe flesch, and þerfor þey are alien, and wiþ swilk cursidnes þei polewt þe hous, for þei leede mani in to synne, and sterun God in to wraþ, and causun þat God is holdun vniust. And þus þei vndo þe couenaunt; wil þei kepe not þe office of presched in þat maner þat Crist bad, but þey putt þe kepars of þe obseruaunce to hemsilf. Wen þei welun þat þei kepe more specialy þe þings, and þe biddingis enioynid of men, and streytar þan biddingis and þingis enioynid of God; and namly, wan þey putt kepars to gedre temporal þings to hem, after þer decre, [rather] þan to gedre souls to Iħu Crist. But here wat folowiþ. Sich alien and vncircumsisid schal not enter in to þe sanctuary, for as þe Lord forbediþ swilk to be ministris, so he storiþ hem her þat þei schal not accept grace, wil þei are swilk, ne schal not minister grace to þe puple, but swilk þat han gon a wey fro God in to error and ignoraunce, and swilk idolatrie, worschiping man aȝen Goddis bidding, and doing oþer iuel: þei schal bere þer wickidnes, as þei han synnid, so schal þei be punischid, and þei schal be huscheris and portars; for as þei opunid synnis to þe peple and brout hem ine, so schal þei enduce hem in to peyn, and þus schal þei scle þe brent offrendis. But prestis and leuits, þe sonis of Sadok, þat han kepid þe cerymoynis of þe sanctuari, þei schal niȝe to minister to me; but swilk be

prestis of Crist, þat entren be him in spirit, soule, and dede, and kennen þe peple to kepe his comaundments, and schal niȝe in to grace, and at þe last in to ioy. And as þei opunid þe wey of trowþ to þe peple, so schal þei bring hem to ioi, syne and wrechednes slayn. Þus we vnderstond; and wan þis comiþ þat is now seid, þan schal we wit it; þerfor schuld bischopis dred to ordeyn vnwis prestis, and ioi to seek þe good, for Jerom seiþ, þat þe vnwise sone *Jerom.* is schemschip to þe modir, and þe wise sone glori of þe fadir; þerfor glory þe bischop, wan he haþ chosun wise prestis, for þe cause of ruyn of þo peple are iuil prestis.

An oþer is þis, If ani ȝere þe messe of a prest þat leuiþ in lechery, VII. *The messe of a* and knowiþ him to be swilk, [he] synniþ dedely. To þis I sey *fornicary.* þus; I rehersid oft þe word of seynt Poule, þat forbediþ us to 1 *Cor. vi°.* tak meit or comyn wiþ þeis manslears, for sworn men, cursars, drunksum men, rauenors, fornicarers, and swilk oþer; for þey þat dò swilk þings, schal not haue þe kyndum of God, for þei are worþi þe deþ; not onli þei þat done, but and þei þat consentun wiþ þe doars, or þei þat wirkun wiþ, or defendun, or ȝeuen conseyl or confort, and þat autoryse it, ne helpun not to a mend, ne reproue it not, as þei schuld. Al so I rehersid þe decre of þe kirk, bidding *Decre.* þat no man here þe messe of þe prest þat he wot dowtles haþ a concubyn, or a womman suspect preueyli browt vndre. Þan seyd ani þus to me, But wat if I wot not him swilk, what syn haue I þan? I answerid, frend perchauns þu hawtist to wete and enquire; wan þu dost not, how wilt þu be excusid? And to þis I led him be sensible ensaumple. And wan he tok it heuily, and wold not vnderstond, I ȝaf him þis ensaumple; ȝif þu cum til a frend, and he sett rawe meyt be for þe, and sey it is rostod i now, or sodyn, if þu heyt it, and tak þi deþ, how art þu þan not dede? And þus it semiþ in mani casis, it mai be susteynid þat it is soþ, þow it be not in ilk case. Namli sin Crist seiþ, He þat knowiþ his lordis *Luc. xii°.* wille, and maid him not redy to do þer after, schal be dongun wiþ

mani dingings, and he þat cnowiþ not, and dede þings worþi betings,
Austeyn. schal be dongun wiþ few dingings. And as Austeyn seiþ, Not ilk vnkuning schal be excusid of synne, but he mai be excusid þat fond not wat for to lere. But he mai not be excusid þat fond what he miȝt lere, and ȝaf not wark þer to; and þerfor we pray God for ȝeue vs our ignoraunce. And þer for men schuld not tak þis word ouer egirly, þer for prestis flee fornicacioun, not onli for hemsilf, but also for all oþer, þat þei make hem not to synne dedly; for þe gretnes of þe synne in prestis, ouer þe synne in oþer men, is schewid be many resouns; and for it is mikil greuowsare þan simple fornicacoun bi thwex an onlepy man, and an onlepi womman, and it is grettar þan spouse brokun of seculer men bodily, and neuer þe lese boþ thwo are dedly synne. And þat it be þe more semiþ bi þis; for ai þe heiar degre, þe sarrar is þe falle, but presthed is heiar degre þan bodili matrimoyn, and þus þe prest in doing fornicacoun doþ sacrile, and brekiþ his wow; for bi þe vertu of his degre, he made þe vow of chastite. Also þe gretnes of þis synne is schewid bi þe lawis and peynis þat are made þer aȝen; for þus is writun in
Decreis, Dist. 81. þe decreis, þe prest or dekun þat is tan in fornicacoun, þeft, or mansleyng, or forswering, be he deposid. And eft, If ani are
Ibid. c. si qui. prestis, dekunis, or sodekunis, þat liþ in þe sin of fornicacoun, we forbede him in almiȝti Goddis behalue, and bi autorite of Peter and Poule, þe entre of þe kirk, til þey repent and amende; and if þei last in þer synne, þat noon of ȝow presewme to here þer office, for þer blessing is turnid in to cursing, and þer prayor in to synne;
Mal. ij°. as God seiþ bi þe profiȝt, I schal curse to ȝour blessing; and who so wil not obey to þis helsum bidding, he synniþ in þe synne of
1 *Reg. xv°.* ydolatrie, as Samuel witnessiþ, and seynt Gregor enformiþ;
Greyor. Dist. 32. synne of wichcraft is to not obey, and þe felowny of ydolatrie to not wel assent. And eft þus, Bidding we comaund, þat no man here þe messe of þat prest þat he wot dowtles þat haþ a concubyn, or a womman suspect brout in vndir. Werfor in þe holy seyn is

ordeynid þis capitul, vnder þe peyn; seying: If ani of prestis, dekunis, or sodekunis, after þe ordinaunce of þe good memorie of our predecessor seynt Leoun, and pope Nicol, of þe chastite of clerk, hold concubyn opunly, or leuiþ not heer þat he holdiþ; vpon almi3ti Goddis half, and bi autorite of Peter and Poule, princis of postlis, we bid him, and a3en sey him, þat [he] syng no messe, ne rede no gospel, ne pistil, at þe messe, ne dwel not wiþ prestis, ne tak no part of þe kirk. And as þe decretals declarun, in þre maneris *Decretals.* is þis callid notory; Oiþer wat it is lawfuly conuictid bi witnesses, or bi his oune cnowleching, or ellis bi þe dede þat mai not be weypid a wey, as þe dwelling to gidre of þe man and þe womman, and þe bringing forþ of barnis. And eft þe decre seiþ, If ani bischop, or *Decre.* ani of prestis, or dekunis, consent to fornicacoun, or to crime of incest in his parische, for price or prayour, or amendiþ not þat is done bi þe autorite of his office, be he suspendid. And eft writiþ *Decretal.* þe pope to þe bischop, We bid to þi broþerhed, þat þu steer bisili þe clerkis of þi jurisdiccoun, þat are wiþ in þe ordre of sodeken, or a boue, þat han concubins, þat þei moue hem fro hem, and reseyue hem no more a3en; and if þei wernid hold hem stille, suspend hem fro office; and þei suspendid if þei wel dwel stille in þer iuel, do þey bisines to moue hem fro office for euer. And as þe doctor seiþ, *Doctor.* þis schal be heuen wiþ deposing. And forsoþ seiþ the pope, We wel þat þe bischops þat are necligent in þis, vndir go þe same peyn. And eft þe decre biddiþ, Receyuiþ no wey þe office of him þat 3ee *Decre.* wot lieþ in synne of fornicacoun, and of symonye, and als mikil as 3ee mai, forbediþ swilk fro holi ministres; for it is nedeful, for þow þe sacraments han þe dignite of þer vertu, neuerþeles þey noy þus mikil boþ to þe ministring, and to þe receyuing hem, a3en þe ordinaunce, þat boþ þe ministring and to [? þe] receyuer vnworþily are wiþ hem verrey idolatrers; þer for sacraments are forbidun to be reyciuid of þe handis of such prestis, þat wan such prestis see hem dispicid of þe peple, þei be þe licliare callid to penaunce, and þus

seyn we to our prestis bi þeis witnes, and oþer moo do þus oft idolatrie, and are vnfeiþful, and þus in mani oþer crimes, what wondir if we be wounded in ilk sid, in many peynful wrechidnes.

VIII. *To curse a man that is not cursid.* A noþer poynt putt is þis: he þat cursiþ ani man, or denounciþ him cursid, wan he is not cursid, he brekiþ Goddis binding, beriþ fals witnes aȝen his neȝbore. Þis schewiþ it self soþ, and oþer resouns prouun it wele. And for soþ, as he liȝþ þat seiþ aȝen mend, as wan he wot how a þing is if he denay and afferm in þe contrari; or ells he þat presumiþ and weniþ to wete verily of a þing, and properli denaiþ þat, and affermiþ þe contrari, wening him to liȝe in þis, so liȝþ he þat chargid to afferm of a þing os it is aftur witing, and he affermiþ aȝen þe soþe, and a þing os it is, for in þis he seiþ aȝen God, and so aȝen his mynde; for þe trouþ of his mynd affermiþ not to him þe þing to be but os it is; for þe toþer is fals presumpcoun. And þus wan he affermiþ him to wite þing þat he wot not, he affermiþ aȝen his mynd, and namly wan þe þing is nowt, for he mai not wet but þing þat is, for if he wene to wit þing þat is not, þat is but fals presumcoun; and for þis seiþ Crist in sentence, if I denoy þis þat is, I schuld be lik ȝow a lier. On þis schuld here witnes hang þat þei witnes not aȝens God, nor be not disseyuid hemsilf, nor disseyue non oþer men.

IX. *Of pouerte.* Þis is a noþer: it is a taking of dampnacoun þat a man lede his lif in pouert. Certs þis is contrari to þis, þat noon is Cristis disciple but if he forsak al þing for him. Alas he þat puttiþ forþ þis þing noiþer drediþ ne schamiþ to lette, ne sclaunder oþer men. Alas þat oiþer throwiþ his lesings aȝen þe bidding of God, wer to bring þei forþ suche þings, siþ Crist ledde his bodili lyfe in most heyest pouert, as diuers doctors declaren. And he was riche, he was mad nedy for vs, pore and helples, as þe psalm seiþ on him, þat we bi his pouert schuld be mad riche. Pore he was, for he had not were to hied his heuid, and he chase þe pore in þis world, þat are riche in þe feiþ, as Jame seiþ. And þe pore he blessid, as þe

Psal. xxxix°. *2 Cor. viii°.* *Matt. viii°.* *Jame. ii°.* *Matt. v°.*

gospel seiþ, and his apostlis led þe porest lif; and þus he reprouid þe rych, and seid many iuel to cum to hem, and neuerles to sum pouert is not only a þing of saluacoun, but also of dampnacoun. Þerfor hem see pore men þat þei grucche not aȝen God, but be glad of þer pornes; for þus seiþ þe psalm, Lord, good is to me for þu hast lowid me, þat I lere þi riȝtwisnes. And ilk man see þat he bring not him self synfully in to pouert, nor bide not synfully þer in. And se hem religious, þat þei feyn not falsly pouert, nor mak þei not heyet voyd, þat þei purchas hem not peyn but meed. And see þei þat þei oblesche no man to þer maner of pouert, but þat God haþ callid þer to. And alle prelats and prestis vse þei hemsilf in wat pouert þei schuld folow Crist; for þei schuld folow Crist as holi doctors declaren, boþ Jerom, Ambrose, and oþer. And for þe clerar declaring of þis mater we schal vnderstond þat pouert is a forme, a þing þat is seid pore, or litil, or haldun litil in sum maner. And þus sum are gostly pore, and sum bodily; sum vertuously, and sum vicously, or sȳnfully; and sum peynfully; and ilk on of hem in syndry degrees and maners. Gostly pouert is sum tyme wan a þing haþ litil of sum spirit; and þus was Crist most pore, for he had lest of þe spirit of prid, or oþer sinful spirits, ȝhe lesse þan euer had ani oþer man; for al had sum synne but he; and lest he coueited of þis world, boþ of hïenes of lif, coueitise of flesche, lest of lordschep, lest of honour worldly, or worldly serueyse. And litil he tuk or coueytid of þis worlds goodis, or worldly seruice, for he tuk of hem but in comyn, as þei weren holden to do seruice to him, in þe performing of þe wark þat God ȝaue him to do. But and wan men wold haue reeft him to haue maid him kyng, he fled it; and ouer þis he porid him self ouer alle oþer; more alle oþer miȝt for taking hede to his kynd and degre þat he is of, and to traueyl þat he toke, and þe seruice þat he dede, and to þe sorow þat he þolid. Was þer neuer creature so pore, ne þat porid him so mich; for ouer hem alle he chesid to be maid þe

Psal. cxviii°.

lowist, as it semiþ to him þat beholdiþ. And as be titil of þis world, and of worlds lawe, he was moost pore, for he cleymyd no þing be þat titil, nor no þing to be proper to him, ne wold he not be iuge in þer þings, nor wan men wold not ȝeue him, he sowt no veniaunce vp on hem, but went his wey to oþer place. And þis techiþ his pouert. And his pouert was bi þis mikil þe more, as he is þe richist þing þat mai be, and grattist Lord; for his is God, þat is al riches; and in him he is riche gostly in mercy, riȝtwisnes, and pees, power, science, and al gostly þingis. And rich is seid, as he þat chefly haþ a þing; and Crist is rich, for he haþ chefly and richli alle þingis, and gouerniþ, and lediþ ouer alle oþer creaturis. And bi þis we mai see, how alle þings are his most properly; and to holdyn of him, and bi his lawe, and his seruice to be don to him þer for. And bi þe state of innocence he is verray Lord, for man was maid to lord in alle creaturis, and forfetid not þat wyche synniþ not; and Crist kepid ai þat state, so he had titil to be Lord; and bi þus mikil ouer Adam, as God is aboue man. And þus is opun, how Crist is at onis boþ richist and porist. And for þis seiþ doctors, þat to defend þe contrary pertinatly is heresy, contrary to þe feiþ. And þus he tauȝt his disciplis, to flee synful pouert, and to folow him in medful pouert; forbad hem to flee prid, and al fals coueyteis, and veyn glory, and to be mek and suget, and seruiciable, obedient and buxum to ilk man, and to hold hem paied of fode and helyng, and bisily to labor þer fore; and þole deseyce of body in wantyng, and taking a wey, wiþ out ani euynes, or sekeng to do veniaunce aȝen; and who þat wold be þe more, to be minister and seruaunt to alle, and nowt glad to mikil of þer power, or witte, or oþer þings, but glad in þis, if God haue chosun hem to grace, and ȝeue þe þank til him for alle þingis. þus he tawt hem to do, and fle prid, and oþer synnes, þat maken man pore synfully; to ocupie oþer mennis þingis synfully, and þus to be rich, and falsly holde ryches. And so many wyse to renne

in to þe wrat of God. And þus doctors declaren þe apostols so louid Crist in heyest pouert; and Jerom and oþer seynts kennun how þat prestis now schuld folow Crist in pouert. Þus seiþ Jerom, *Jerom.* It be howuiþ vs clerks to not mishews þe sygnes of our cleregye, for alle þe tokenis of clerks, crien and presenten vertewes to be in hem; þe croun crieþ pouerte; þe cloþing honeste of soule; þe state purte; þe honoring, chastite; þe professioun, religioun; þe office, deuocoun; þe stody, contemplacoun. And þerfor but if we schyn in þeis vertues, þe croun lieþ, þe cloþing, þe honoring, þe professioun, þe office, þe stody, þe contemplacoun. And þer for be þeis we are but peyntid clerks and lied clerkis. And if God schal tyne alle þoo þat spek lesyng, and þat are lesing, and not only hare clerks dampnid, for þei spek lesing, but also for þei luf it moost, and putten hemsilf for it to þe deþ. And eft, þe clerk þat seruiþ to Crists kirke, first schuld interpret þe calling of his nam, and enforce to be þat he is seid; for a clerk in our speche is seid sort, and þer for are men seid clérkis, for þei are of þe Lordis sort, or for þe Lord is þer part; and for he is þe Lordis part, or haþ þe Lord his part, he haut to haue him silk þat he haue þe Lord, and be had of þe Lord. He þat haþ þe Lord, and is had of þe Lord, and seiþ wiþ þe prophet, Mi part þe Lord, may no þing haue wiþ *Psal. xv°.* out þe Lord; þat if he haue ani þing bi syd þe Lord, þe Lord schal not be his part; as if he haue gold, or siluer, or diuerse instruments, or possessouns, wiþ þer parts, þe Lord denaieþ not to be his part. If I am þe part of þe Lord, seiþ Jero, and a litil cord of his heritage, I take not part wiþ oþer linagis, but, as a decoun and prest, I life on tiþis, seruing þe auter, I am susteynd of offryng of þe auter; and fode and heling hauing, wiþ hem I schal be content, *1 Tim. vi°.* and nakyd I schal folowe þe nakid cros. And Bernard seiþ, It is *Bernard.* iust þat he þat seruiþ þe auter lif þer of, noiþer to do lechery ne prid, nor be richid, noiþer in clerked of pore to be maid riche, ne gloriouse of þe vnnoble, big not to him of þe goodis of þe kirk

large palayce, nor gedre not baggis to gidre, nor wast not þe goodis in vanite, nor in superfluite, bere him not hiȝe of þe facultees of þe kirk, nor gif not to wenddingis his coseynis nor his childre. It is grauntid to þe if þu serue wel þe auter to lif þer of, not to do lechery, nor to be gilt bridils, peyntid sadels, ne siluern sporis, nor perpulid aray, ffor soþ wat þu holdist to þe of þe auter ouer necesary liflod and simple aray, it is not þin, it is þeft and sacrilege. þis seiþ he.

X. Of fasting. An oþer poynt putt is þis: Fastingis are not necesary, wil man absteniþ him fro oþer synne. And as to þis I sey þus, þat fasting generaly is not onli in forbering of meit and drink, but in forbering of iuel, and al iuel spite, and in doing of good dedis. *Joel ii°.* þis semiþ þus bi þe scripture; for þus seiþ þe prophet, Halow ȝor *Gregory.* fasting. Wat is it, seiþ Gregory, to halow fasting, but to schew due or worþi abstinens of flesch, wiþ oþer good verteuis ioined þer to; do a wey prid, wraþ, strif, and oþer vices; for in veyn þu foilist þi flesch wiþ abstinens, if þi soule be not refreynid fro synnis. And as sum fastingis are but of ordinaunce of þe lawe, so bi þe lawe are mani excusid þer of; as wymmen wiþ childe, and waxit folk, wold, and ȝong, sek, and feble. And þe pore are excusid bi þe lawe. And neuerþeles fasting is mikil profitable boþ to grace and to blis; for þus we sey to God, by bodyli fasting þu berist doun vices, liftist up þe mynd, and ȝefyst vertu and medis. And eft þus, þe clere fairnes of fasting is schewid to þe world heuenly, þat Crist, autor of al þing, abstening richid. By þis Moyses, dere to God, was makid ȝeuar of þe lawe; þis liftid up Hely bi þe aire in a chare of fire; for þis Daniel, ouercomer of lyowns, saw misteris of priui þingis; bi þis Ion, þe inward frend of þe Spows, was clere; þise are opun in þe stories. God graunt in vs to folow þeis ensaumplis of abstinence.

XI. Of horis. An oþer poynt putt is þis, þat þe prest is not holden to his horis canoniȝid, not but if he be to syng. To þis I answere þus, I denoy

me not to haue seid þis, for perel falling in forme of lawe; for if it were witnessid aȝenis me, þof it wer fals, if I denoyed, I schuld be condempnid as gilty. Ne I graunt not þat I seyd it, þat I lie not on mysilf, for I wot not þat I seid it, and mannis mynd is sclendre. If I haue fautid, I aske forȝeunes, and I wel mend. But o þing I wot wel, if prestis are bounde to þer horis bi þe lawe þat hem silf han maid, þei howen be bound be þe charge þat Crist haþ ȝeuen hem. And if þei haue streit conscience to faile in þis þat hemself haþ bound hem to, þei schuld haue mikil more to faile in þis þat Crist haþ bound hem to, if þei lofid and trostid him aboue þe wark of þer hondis. But if þei haue bounden hemself, þer as he maad hem free, and setten mikil bi þer oun tradicouns, and litil bi his, and puttyn his bidding to forþfil þer, and folowen wickid coueitis and oþer iuel, þan schal þis be verified in hem þat Crist seiþ in his gospel, Þe Holi Goost wan he comiþ schal find þis world of dome; and eft, Whi brek ȝe þe biddings of God, to kepe ȝor own tradicouns? ypocritis, wel is prophecied of ȝow, þis peple honoriþ me wiþ þer lippis, but þer hert is far fro me. In veyn þei honor me, teching þe biddings and þe maundments of men; leuing þe biddingis of God, for to kepe þer oune tradicouns. And eft, Wo worþ ȝow þat tiȝen mynt, aneis, and comyn, and ilke herbe, and leuen þe sadder þings of þe lawe, dome, feiþ, and mercy; þeis þings howen to be done, and þoo not be left. Blind foolis, clensing forþ þe knatt, but swelowyng þe camely. And for soþ, as Ambros seiþ, Till þu lefe þis þat þu art bodun bi þo bidding of Crist, what þing þat þu werkyst is vnþankful to þe Holi Goost. And mani prestis in þer horis byddyn hem self Goddis curse, for þus þei sey, Lord, þu hast blamid þe prowd, cursid bi þei þat bowen doun fro þi biddings.

Joh. xvj°. *Mat. xv°.* *Ambros.* *Ps. cxviii°.*

An oþer poynt is putt þus; in þe sacrament of þe auter, aftir þe consecracoun, dwellyþ þe substaunce of þe brede. And þis is soþe, for þe body of Crist [which] is þe bred þat he ȝaf for þe lif of þe

XII. Sacrament of the Auter.

world dwelliþ þer ine, and þerfor þis substaunce of bred dwelliþ þer ine. And in þis mater I remembre þat I haue spokyn and rehersid
1 *Cor. x°.* þe wordis of þe apostil, and oþer doctors, þat þei speke on þis mater; for Poule seiþ, þe brede þat we breken is þe part taken of
Austeyn. þe body of Crist. And Austeyn seiþ, þis þing þat is seen is breed, and þat þat þe feiþ askeþ to be enformid þe bred is þe body of Crist.
Decre. And þe decre, and oþer doctors mani, a corde. And syn þer wordis are canoniȝed, and approuid of holi kirk, oiþer be houiþ to graunt þer wordis, or to denay þe canoniȝing and aprouing of þe kirk; and þat semiþ not good. Þer for I seȳ as þeis seyncts doun, and trowe as holi kirk trowiþ, and techiþ; þat þe sacred host is verreyli þe
1 *Cor. x°.* body of Crist, for Crist seiþ soo; and þus seiþ Poule, Breþer, fle fro worschipping of idols; I speke to ȝow as to wyse men, demiþ þis þing þat I sey; þe cuppe of blessing þat we blesse, is not it þe comining of Crists blood? and bred þat we brek, is it not þe part taken of þe body of þe Lord? for we mani are oo body, and a life
1 *Cor. xi°.* þat alle taken part of oo lofe, and of oo cuppe; forsoþ, I tok̄ þis of þe Lord, þat I be tok to ȝow; for þe Lord Iħu, in þe niȝt þat he was betrayed, tok bred, and blessid, and brake, and ȝaf his disciplis, and seid, Take and eete all of þis; þis is my body þat schal be trayed for ȝow, do þis in my conmemoracoun. Also he tuke þe cuppe, after þat he sopid, seying, Þis cuppe is a newe testament in my blod; do þis, als oft as ȝe schal take it, in to my conmemoracoun; for als oft as ȝe schal ete þis bred, and drink þe cuppe of þe Lord, ȝe schal schew þe deþ of þe Lord, til þat he cumme. And so, who þat schal ete þis brede, and dring þis cuppe vnworþily, he schal be gylty of þe body and blood of þe Lord. Þerfor man proue him selue, and so ete he of þis bred, and drink of þis cuppe, for wo þat etiþ and drinkiþ vnworþily, etiþ and drinkiþ dome to hymsilf, not
Ambrose. deming wisely þe body of þe Lord. And upon þis seiþ Ambrose þus, It is a gostly medicyn, and memory of raunsom, bi wilk we deserue greiter þingis, to wilk we are tauȝt to niȝt; not but drery of

þe niȝt of oure synnes, of þis þat in þe niȝt he was be tan for our synnis, wan his sowle was drery to þe deþ. And also in þe mynd of þe same deþ, he ȝaf his disciplis þis bred, and þe cuppe of þe new testament, and monest to take it, and ete it, doutles to be made like to him, and innewid in to him; he meniþ as mani as wil be in vnite of his body þat is þe kirk. And þis mete is prophitable to vs dwelling in þis vnite, boþ to body and to sowle; ffor þe flesch of Crist was peynid for the hele of our body, and his blod was ȝeuen out for þe ȝele of our soule, but profitiþ not to hem þat are out of vnite; werfor þe apostel seiþ, He þat etiþ or drinkiþ vnworþily, þat is, oiþer wiþ out deuocoun, or oþer wyse þan it is of þe Lord ordeynd, or dwelling in þe filliþ of synne, he schal be gilty of þe body and blod of þe Lord; þat is, he schal ȝeue peyn for þe deþ of Crist, as if he had slayn him, and he drawiþ spot of good þing to an iuel. And Austeyn seiþ, We sey þis þing þe body and þe blod of Crist, þe wilk tan of þe ȝerþ fro þe frutis, and halowd bi gostly praiors, we tak ritli to gostli ȝele, in to memory of þe Lordis passioun; þe wilk, wan it is browt be handis of man to þat inuisible spice, is halowid not but bi þe Spirit of God wirking inuisibily; for God wirkiþ al þingis þat are done in þis wirk bi bodily styrings. Þis is þat we sey, and in all maneris striue to proue þe sacrifice of þe kirk to stond to gidre in two þingis, and to be maad in two þingis to gidre: þat is, þe visible spicis of elements, and inuisible flesch and blod of our Lord Iħu Crist; sacrament and þing of þe sacrament, þat is þe body of Crist; as þe persoun of Crist stondiþ to gidre of God and man, for he is verrey God and man; for ilk þing conteniþ in it silf þe trowþ and þe nature of þoo þings þat it is maad of; þis þing þat is seen is breed, and þe cuppe þat þe ȝeen schewen; but þis þat þe feiþ askiþ to be enformid þe bred is þe body of Crist. Also þe decre seiþ, I Beringary concent to þe holi kirk of Rome, and as þe apostil seiþ, I cnowlech of mowþ and hert, me to hold þe same feiþ of þe sacrament of þe Lordis bord, þe

1 *Cor. xi°.*

Austeyn.

Decre.

worschipful sir Nicol pope in heys holi seyne3, he haþ be tane me of autorite of þe gospel, and of þe apostil, and haþ fermid to me þe bred and wyne, þat are putt in þe auter, to be after þe consecracoun not onli sacrament, but verrey body and blod of our Lord Iħu Crist sencibly, not onli in sacrament, but in trowþ to be tretid; wiþ handis of þe prest to be brokyn, and wiþ þe teþ of feiþful men. And mani oþer seingis of doctors a corden to þis.

XIII. Worschiping of kirkis. An oþer poynt is þis; kirks are not to be worschippid, nor sergs to be multiplied þer in. I wot wat I seid. Wil þu offir a candil þat þu geyt merit and grace; 3eue to þe pore, þat he may see go to his bedde, or to do sum good werk; or to wold womman, þat scho spynne, or teese her wolle, or do sum good wark. And þat þis be þe profitabler, concorden all feiþful doctors, and cristen men. And oft þu reproue hem þat drawen a wey help fro þe pore to bigge deade warkis. *Isaye.* In Ysay þus is writun; Refresch þe pore, and þat is my refresching, seiþ þe Lord God. And Seint Jerom seiþ, *Jerom.* Mani biggen wall, and drawen a wey pilars of kirk, þe marblis shinen, þe bondis schinen wiþ gold, þe auter is vmbeset wiþ stonis, but of þe ministris of Crist is no chesing. No man sett a3en me þe riche temple in þe iewes, þe bord, þe lanternis, censars, pannis, cuppis, mortars, and oþer forgid wiþ gold, ffor þeis were þan aprouid of þe Lord, wan prestis slow þe offringis, and bests blod was remissioun of synnis; þow alle þeis went bifor in figer; þei writun for us in to wom þe 3endis of þis world are comyn. But now wan þe Lord haþ halowid þe pouert of his hows, bere we þe cros, and kownt we gold as cley. To reue ani þing fro a frend is þeft; to defraude þe kirke is sacrilege; to haue tane þing to be 3euen to þe pore and mani hungry, and to reseue it, is vile or fals drede, or of opunyst felony; to wiþ drawe ani þing þer of, it passiþ þe cruelte of all robbars. Hector Thebanus a man sum tyme richist, wen he went to vse philosophie at Athenis, he kest a wey a gret peise of gold; he gessid þat he mi3t not haue to gidre, riches and vertu;

we stoffid and farsid wiþ gold, folowen pore Crist; and a color of takyng of almis, we chouche a boue our mikil riches, how may we trewly depart oþer mennis þingis, þat dredfully reseruen our owne. Þe fulle womb disputiþ litly of fastyng. Vp on þe wilk seiþ William de Seynt Amour, Swilk maner of men bigging þus biggings semen to turne bred in to stones; þat is to sey, þe bred of þe pore, þat is almis beggid, in to hepis of stonis, þat is in to stonen howsis costlew and superflew; and þerfor þey semen werrar þan þe fend, þat askid stonis to be turnid in to bred. Wer for Jerom kenniþ wel simple men seying, Gif no þing to no man, ouer liflod and opun necessaries; þat howndis ete not þe bred of children; forsoþ, he seiþ, þe sowle of þe trewe man is þe temple of Crist; honor it, cloþ it, gif it 3eftis, and tak vp Crist in it. Wat profit is it þe wallis to schine wiþ precious stonis, and Crist to di3e in þe pore man for hunger. Also þus seiþ Crisostom, Men bigging þe memoryes of martres, and honoring kirkis, semen to do a good dede: but and if þey kepe oþer ri3tfulnes of God; if þe pore ioi of þer goodis; if þey mak not oþer mennis goodis here bi violence or bi fraude; who so is vnwyse þat he vnderstondiþ not, for þei mak þer biggings, not to þe glory of God, but to mannes dome. And vniustly þei bigge memories were pore men, þoling violence of hem, crien a3en hem; for martirs ioien not þat þei are honorid so of þe money of swilk pore men greten; what ri3tfulnes is þis to 3ef 3eftis to þe dead, and spoyle þe quek; taken of þe blod of wrecchis, and offre to God? Þis is not to offre to God, but to wylen to mak God felow of þis violence, þat if he tak gladly money þat is offrid to him of synne, he consent to synne. Wel þu bigge þe howse of God? 3ef to þe feiþful pore werof þey may lif, and þu hast biggid a resounable howse of God. Men dwellen in biggings, but God dwelliþ in holy men; þerfor wat men are þey þat spoylen men, and makyn biggings of marters? þey aray þe dwellings of men, and disturblun þe habitacouns of God. Iħu 3ed in to þe biggings of þe temple, and sowt þe holines of þe temple, but

William de Seynt Amour.

Jerom.

Crisostom.

wan he fond in þe temple þe properte of þe temple, he went out; for þe bigging stod þat man had reysid, but þe holines þat God had ordeynid was fallen; þe temple of man is biggid of stonis of faire composicoun, but þe temple of God is þe congregacoun of men leuing religiously. A man deliþ [in] þe bigging of wallis, but God in þe conuersacoun of seynts. þe prophet seiþ, Lord, I haue louid þe fairnes. Wilk fairnes? Not þis þat diuersite of schining marbles maken, but þis þat þe barianns of gracis of louing me makiþ; þat fairnes delitiþ þe flesch, but þis quekeniþ þe soule; þat for a tym desceyuiþ and iapiþ þe ȝee, but þis biggiþ þe vnderstonding perpetual. þis seiþ he. þerfor it semiþ good, spedi, and meritori, þat þe kirk be honorid, neuerþeles not to mikil nor superflue, ne curiously, nor proudly, for glory of þe world, noiþer in biggings, noiþer in liȝts, noiþer in instruments, nor minstris necessarijs in to vse þeꝛ of; but honestly and mesurabli honorid and kepid in alle þings, and mikil honestliar þan it is nowe in mani placis; and specialy þat feyris nor markets had no place in þe kirk, in solempne tymis, wan men schuld tent to preyers and to Goddis seruys; and þat in silk tyme men tent not to idil talis, foul spechis, harlotries, bakbityngis, or conuenticlis, purposing iuel, as þeft, or manslawt, or swilk oþer; so no synnis were vsid in þe kirk; þat þe house of God be not maad a den of þefis. þus schuld þe kirk be honorid; but in þe quek gostly kirk, þat is þe congregacoun of cristun men, auȝte honestly to be honorid, first in vertuis, and vertuis dedis, good maneris, and ritful warks, clensid of alle crimis and dedis forbeden hem in holi writt, and feiþful doctors, and ordinaunce of þe kirk; and þus schuld God haue a gloriouse kirk, þat is now pollutid and fylid wiþ many vnleful þings. Whether is it not writun in þe lawe of þe kirk þus? Forsoþ it is an horrible þing þat in sum kirkes is witnessid marchaundis to haue place; so þat ani þing be askid for bischoppis, abbots, or oþer personis, to be putt in þer segis, or prestis to be induyd, or inled in kirks, or for sepulturis, or exequies, diriges of þe dead, or blessingis of wed-

Dauid, Ps. xxv°.

Decretal.

dings, or oþer sacraments. And sum demen to be leful, for þei deme not þe lawe of þe dede for to harme by cause of long custom, not takyng heed þat synnis are so mikil greuowsare, euer þe lengar þei hold bound þe vncely sowle; þerfor we forbede more strengliare þat þeis þings be no more do þus; so no þing be askid for personis of þe kirk to be browt in to þer segis, nor for presthed to be institut, nor for dead to be byried, nor weddings to be blessid, nor oþer sacraments. And if ani presume aȝen þis, know he him to haue porcoun wiþ Gieȝi. And als after þe decre, in an oþer place: No man presume to ȝeue for ani custom, noiþer to þe taking of symonyently, þat is to sey, for coueytise, for his labour tak ani þing, for who þat selliþ eiþer of þis þings wiþ wilk þo comiþ not forþ, he leuiþ noiþer vnsold. And schame it is þat a man be constreynid to ȝeue his money for nowt. Of silk þings is þe kirk to be purgid, for mani causis: forsoþ as Symon Magus, bicause of coueytise, wold haue bowt of þe apostel his power, þat he schuld þe Holy Goost receyue to hele hem þat he put þe handis to, þat he miȝt haue gotun money of þe selling of signis; as þe decre Saluator witnissiþ. And þerfor he was reprouid of Petre, for he demid to possede þe ȝeft of God bi money, and þerfor he had no part in þat þing. It semiþ þat prestis are nowe in þe same chapiter, takyng goostly grace or ordres þat þei geyt þer of superfleu riches, prid of world, and lust of flesch, and þey þat minstren to oþer in þat entent, þat þei habunde in þer þings. And it semiþ þat lewid men hiring prestis, in þat entent, deming to by þe goostly þings so, or þat þei eke riches to hem, or þer oþer þings befor seyd, are greuid in þe same synne. And þus it semiþ to sume, þat wat euer clerk takiþ priate, religioun, bischophed, or dignite of þe kirk, þat he life lustili, or habunde after hienes of þe world, or to lord in þat maner þat Crist forbediþ his disciplis to lord in, he synniþ deadly. And þat þe parentis of swilk a clerk are [or ?] worldly frends helping him to ani artis or sciens, prelats promouing, or secular

Decre.

Decre Saluator.

lordis procuring þat þat clerk lord in þat maner, þei synnun deadly; þis is opun bi þe canoun, i. q. i. *Sunt quidam.* Of silk þings be howuiþ þe kirk to be clensid.

The Canoun Sunt quidam.

XIV. *Symonie of prestis.* An oþer poynt is her putt, þat prestis to sing may not first mak couenaunt wiþ out symonie. Of þis mater þus seyn feiþful doctors of diuinite, and doctors in lawe of þe kirk, þus: A prest weþer he be beneficid or not, he howiþ not to sett to hire his gostly warks; nor it is not leful to him to reseyue ani þing of couenaunt to a day or 3ere for Goddis seruyce to bè seid; for wo þat selliþ ani of þo þings wiþ wilk þe toþer com^t not, he leuiþ noiþer vnsold, as þe decre seiþ; þis bi Ihoun. Neuerþeles he may sett to hire his bodily werks; þat is, he may astreyn himsilf a 3er to dwel wiþ a man to serue him, as writ, or teche children; and þus he may lefuly, sauid his ordre; so þat he outtak fro his generalite, boþ in mynde and in worde, his goostly warks, wilk he may graunt frely wiþ out couenaunt or price, after þe wille of God. And þus þe couenaunts how to be seuerythly, þat þe goostly þings be done frely. But for þe synne of symonye may vnnese or neuer be fled in swilk þings, þerfor conduct prestis are reprouid of þe lawe, after Hostiensis, and Innocent; and eft Hostiensis seiþ of hem þat 3euen a peney, or peyneyes, to prestis, for to do aniuersaries, or to syng a messe of þe Holi Gost, or swilk maner, or for to syng trentaylis, in alle swilk casis, to tak or 3ef temporal þing for goostly þing, of forþword, or certeyn couenaunt, it is symonye. Weþer it be 3euen for þe sacrament, weþer for þe office. After þis word for notiþ or takiþ appreciacoũn. Þis seiþ he. Þerfor ilk man see why he takiþ þe monèy, þat is to sey, what he doþ þerfor. And ilk man see why a3enne, for what cause principaly. And see after for he 3eue for Goddis mede, lok how God biddiþ. If he 3eue it for labor, lok what it is. And if he gif it for sustinaunce, lok what mede it is. Sum men seyn þus, þat symonie is a studiouse wille to by or selle, or on ani maner to haue goostly power, or þe office

Decre.

Hostiensis. Innocent.

þer of, for temporal price, in entent of chaunging to gidre þe toon for þe toþer, as it semiþ bi holy writt, and bi þe lawe, for Symon *Act. uiij°.* Magus seyng þe apostil ȝeuing þe Holy Goost bi leying vpon his handis, offrid him money to bye þe gostly power, þat þei schuld tak þe Holy Goost þat he schuld putt hands to; but Peter seid to him, þi money be wiþ þe in to perdicoun, for þu gessest to haue þe gift of God for money. And in þe lawe it is seid, þat Symon wold haue bout þe Holi Gost in þat entent, þat of selling of synnis þat schuld be do bi him, he schuld wyn money. And þus of him it takiþ þe name of symonye. And þerfor þei þat sellen gostly þings, and þei þat bien hem, so folowing Symon are callid Symonients. And þus seiþ Parisiensis in his bok; Prestis singing for *Parisiensis.* money sellen Crist, and are werrer þan Judas in þeis fiue points. Judas sold him onis dedly, and not glorified, for þritty penies, wen he trowid him not God, but a deadly man walking in ȝerþe; and after, he repentid, and browt aȝen þe penis. But þei selle him vndeadly, and glorified, and ofte and for lesse price, wan þei trowen him God, regning in heuen vndedly, and til þey cum to penaunce þei restore not þe money. Þus he seiþ. And Jerom seiþ þus; *Jerom.* Als oft of men are seid singing for menis fauor, and temporel wynning, or hope of ani temporel profet, soþly Crist is sold and be trayd, and wen þe body and blod of Crist is tretid wiþ foul hands, and polutid conciens, Crist is trayd and crucified. And Ambrose *Ambrose.* seiþ; He [þat] ȝetiþ and drynkiþ þis sacrament wiþ out deuocoun, or oþerwise þan it is ordeynid of þe Lord, synging messe, or dwelling in lust of synning, he schal be gilty of body and of blod of Crist, and schal ȝeue peynis for deþ of Crist, as if he had slayn him, and he schal draw spott of good þing iuel tane. Þis seiþ he, and more afterword.

Þis is a noþer poynt, þat þe pope, cardinalis, bischopis, and oþer XV. *The* prelats be neþe, are disciplis of anticrist, and sellars of merit. I *pope, cardinalis,* wot what I haue rehersid þe wordis of doctors þat spekin on þis *bischopis,*

and other prelatis are disciplis of anticrist. mater. Crist seid to þe Jewis, 3e ben of þe fader þe fend, and wel do þe desir of 3or fader, for he was manslear fro þe biginning. And so to þe propos, Whas doctrine any folowiþ, his disciple he is. *Matt. xij°.* And Crist seiþ, he þat is not wiþ me, he is a3enis me. And soþly my warks a cordyn not to þe warks of Sathanas, for I a cord in no þing wiþ him, but al vtterly we are contrari; for I mak beningne wyl saue sowlis; he prowd, enuious, couetous, to tyn hem; I gedre to gidre vertuys wiþ my preching; he scateriþ and departiþ fro þe *Glose.* vnite of þe kirk. Þis seiþ þe glose. Þerfor who þat vsiþ swilk werks *1 Jo. ii°.* is disciple of anticrist, and anticrist. For Jon seiþ in his epistle, Sonnis is it þo last hour, and as 3e han herd for anticrist comiþ, now are many anticristis maade, werfor we wot þat is it þe last hour. *Ibid. iv°.* Ilk spirit þat vndoþ Iħu Crist is not of God, and þis is anticrist, of wom 3e han herde þat he comiþ, and now he is in þe world. *Austeyn.* Wer þe glose; os Austeyn seiþ: Ilk man axe her his conciens weþer he be anticrist. Ilk one contrary to Crist is anticrist, and þe tung *Tit. i°.* a lone is not to be axid, but þe lif. Poul seiþ, þei witness hem to know God, but in dedis þey denay. Als many as þe kirk haþ for sworn men, fraudars, misdoars, sortylogers, spousbrekars, drunkunsum men, vsurers, and who euer is contrari to þe doctrin, and to þe word of God, he is anticrist. If þu luf synnis, be [þu] wiþ in, be þu wiþ out, and if þu be contrari to Crist, be þu wiþ in, be þu wiþ out, þu art anticrist, be þu wiþ in, be þu wiþ out, þu art *Lincolne.* caff. Þis seiþ Austeyn. And þus seiþ Lincoln, in a sermoun: þe office of prelacy passiþ alle oþer in charge, syn þe principale and þe finale wark of Crist þat he cam for in to þis world is þe quiking of soulis; and þe proper wark of Sathanas, and moost entent of him, [who] is a manslear fro þe biginning, as [is?] sleyng and mortifying of sowlis: werfor scheperds, clepid þe persoun of þe verrey schepherd Iħu Crist, nou3t schewing þe gospel, þof þei ekid not oþer malice ouer, þey are anticrists, and Sathanas transfigurid in to an aungel of li3t; þeuys priuey and opun slears and traytors of þe schep,

makyng þe hous of prayors a den of þeuis. Also þey ȝekun al kynd of brekyng of law, þat now þer is not opun what þing þe Lord hem a towere. And þat I passe ouer schortly, wiþ al kynd of syn, felony, and abhominacoun, and new aduencouns. And in þer aduencouns þey are filid as þe prophet seiþ to God, and to þe court of heuen are þey moost abominable, and hateful maade; for bi hem þe nam of God is blasfemid in alle folk. Wen þe lesynd of þe herd is a bok of þe schepe, and þei are opunly maistris of alle iuelis; how are þey not heretyks? namly sin, þe word of dede, is more effectuos in werkyng þen þe word of þe mouþ. And wen þei of þer office are gederers of euerlastyng lif, how euen þey are þus misusing þis generatif strengþe, are þei not, a cordantly to þe wordis of þe prophets, werr, and abhominabler þan carnal sodomits? namly wan þe misusing of þe better vertu is werr, and more abhominable. And þus þeis scheperds are, of office, liȝt and sun of þe world, liȝtning and quickning it; but aȝenword, wan þei mak and ȝetten out for liȝt þickest derknes, and so lifly ȝet corrumping cold and blakning, opunly are traytors of þis world. But wo is þe formar and original cause, wel, and biginning of þis þus gret iuel, I drede ungly to sey, tremel and quake. Neuerþeles I dar not hold it stille, þat I falle not in to þis woo þat þe prophet seiþ, Woo to me for I haue be stille, for I am a man pollutid in lippis. Þe cause, welle, and biginning of þis iuel is þe court of Rome; not only for it scateriþ not his þings, and purgiþ not his abhominacouns, wen it a lone myth, þis moost and heiast is haldun þer to; but þus mikil þe more þat it silf bi his prouisiouns, dispensacouns, and ȝeuing of pastoral curis, ordeyniþ in þe een of þe sun, swilk as are towchid bifore, hyrdis, ȝa traytors of þis world, þat it peruey to þe temporal lif of sum man, it haþ be taken to þe deuowring or swelluing of alle bestis of þe feld, þat is to al þe fendis to ay lasting deþ many þowȝandis; for þe wilk lest of alle to be quicknid ȝendlesly, þe Son of God wold be condempnid to fowlist deþ; for [he]

Isa. vj°.

þat 3euiþ þe cur of sowlis til an vnmi3ty, or vnkunning, or not weling to kepe, is gilty of alle þoo, þof ani schape; as he þat 3euiþ þe gouerning of a schip til an vnwitti, vnkunning, or not willing goueren it, is gilty of þe schip and alle þings content þer in; and he þat lettiþ not silk 3euing wen he is holden a may, is strenid bi þe same gilt. A how bitter luf and vauncing ganging and koward, þat he reys his luf at a moment a boue a veyn þing, and kast himsilf down in to þe vtterist murkenes. þis seiþ he. Also þus seiþ

Odo. Odo: Prelats not preching are raþer pilats þan prelatis, spoilars not biholdars, herodians of Heroud, not heyris of Crist, prelats wiþ þer stafis and oþer ornaments are statuit ymagis, ful of kaff, wiþ a bow to sley þe fowlis, and as a nap in þe rof, so a sole in þe heyre of honoris. If I were, he seiþ, of þe noumbre of bischoppis, I were of þe noumbre of men to be dampnid. þis seiþ he. þe

Matt. xvi°. gospel seiþ, þat Iħu cam in to þe coostis of Cesarie of Philip, and he axid his disciplis, seying, Wham sey men to be þe sone of man? And þei seid, Sum Jon baptist, sum Hely, sum Jeremie, or oon of þe prophetis; þan he seid to hem, Wham sey 3e me to be? Peter ansuerid and seid, þu art Crist, þo sone of quik God. Iħu ansuerid and seid to him, Blessid be þu Peter, dowue sone, for flesch nor blod schewid not þis to þe, but my Fadre. And I sey to þe, þu art Peter, and on þis ston I schal bigge my kirk, and þe 3ats of helle schal not be mi3ty a3en þe; and I schal 3ëue to þe keys of þe kyndom of heuen, and what þing þu bindest up on 3erþ schal be bounden in heuen, and what þu lowsist vp on 3erþe, schal be lowsid in heuen. And þan he bad hem þei schuld not sey to ani man þat he was Crist. And he be gan to schew to hem þat it be houid him to go to Jerusalem, and þole many þings of þe olde men, scribis, and princis of prestis, and to be slayn, and rise a3en þe þrid day. And Peter tok him be side, and be gan to blam him, and seid, Lord, God schild þis fro þe, þis schal not be to þe, be merciful to þisilf. And he turnid and seid to Peter, Go o bak

after me Sathanas, and þu art sclaunder to me, for þu sauerist not þing þat is of God, but of men. Now þan, weþer ani folowing Peter in þis office of prelacye, is blessiddar or perfitar þan Peter, þerfor if Peter after his blessing, and silk behiȝt, is seid of Crist Sathan, whi not þei þat are in to sclaunder to God, and lesser saueren þings þat are of God, and more þings þat are of men, syn þis is writun to our lore. And howe þe name of God is sclaundrid and blasfemid bi iuel prelatis and techers, it is opun oft in þe scripture. Poul seiþ, Þu þat prechist to not steyl, stelist? þu þat biddist do no lechery, dost lechery? þu þat wlatis idols, dost sacrilege? þu gloris in þe lawe, wuworscippist God be breging of þe lawe? þe name of God is blasfemid bi ȝow among þe folk. *Rom. ij°.* And after, þe prophete; þei filid me to my peple for a lumpe of bred, and a handful of barly, þat þey slee sowl þat diȝe not, quiken sowl þat lyuen not, lying to my peple, trowing to lesing. *Ezek. xiij°.* And Parisiensis seiþ, Wan any auerous or couetous is canoniȝid in þe kirk, or maad cheef, þan may þe oþer chanouns of þe chirche sey, our moder haþ gotun to vs a moldewarp for a broþer. *Parisiens.* And wan a bacbitar is canoniȝid, þan haþ þat kirk gendrid a serpent. And wan an vndiscret is maad bischop in þe kirk, þan is an hornid asse born þer in. And Odo seiþ þus, þey are byars and sellars in þe temple, þat wenun winning to be pite, and byen to selle þe derar. *Odo.* We se now alle þe lif of þe kirk bryn to defend dignite to multipli possessiouns, al is ȝeuen to honor, no þing to hoſynesse; wer for it is seid, triacle is turnid in to venyn, and þis þat was foundun to remedie, is foundun to deþ. But and of þe riches of clerkis þat þei misuse, þe Lord bad þe sonis of Leuy þat þei schuld haue no part a mong þe sonis of Israel. But þei dispicing, folouun worldly wynning, þe auteris of Crist are maad þe bordis of chaungis bi couetous men, for messis þey syng for money, þei putt out for money, and swilk messis þey sing as þei hope moost wynning, in þey are sellars of dowuis, for þei selle spiritual þingis. And þof

þey crie not wiþ þe mowþ, neuerþeles in dedis þei sey wiþ Judas, Wat wil ȝe ȝeue me, and I gif him to ȝow? Þus crien monkis, and oþer religious, selling þer habits and suffragijs, and prestis singing for money; þe walle of þe kirk þat schuld be þe hird is brokin; swyn and houndis are gone and filun þe kirk; doumb doggis, prelats corrupt, þat may not bark, and onclen suyn, fyling oþer, lyfing bestly, are sett in þe kirk. What more abhominacoun of desolacoun in holi place þan þat a swyn do vpon þe holy vestiment, and sing Goddis holy office? houndis and woluis roryn þe psalmis, os were woluis criyng ilk to oþer; þe lioun of prid haþ lordid þe clergy, disposing al þing at his list; þe serpent of enuyȝe hissiþ, þat bakbitiþ to al and enflaumiþ þe grete; þe hound of wrechfulnes grenniþ wiþ his teþ; þe feldhasser of dyerynes laboriþ to swernes; þe wolue of rauyn opuniþ his chekis, þat multiplien messis and gospells for offring; þe bere of glotonie romist a bout, þat singiþ wiþ hie voys, for to fille þe wombe; þe swyn of vnclennes drowniþ himself in þe mig of lecherie; þe tood of gile hauing mani pursis schal minister to alle. And wen þe riche man dieþ, þe processioun of bestis is maad; þan in figeris was depeyntid in þe walle, and þe swyn and þe wolf and oþer bests berun þe cros and þe sergis, and ryngun þe bellis; sir Beringary þe bere syngiþ þe messe; þe lioun wiþ oþer bestis schal be best fed, but ȝer þe more þat þey þole, ai þe more schal þe fendis torment. Þis seiþ Odo."

XVI. *Of Cristis Vicar.* An oþer poynt þat is putt is þis, þat þer is no pope ne Cristis vicar, but an holy man. Þis may þus be prouid; for him be howuiþ to be halowid wiþ þe sacrament of baptem, and of presthed, and of dignite. And oft is bidun to prestis in þe lawe to be holy and halow oþer; and for hoyle of halowing of þe Lord is vp on hem. Also þus prayiþ Crist for alle his, Fader, halow hem in trowþ, þi word is trowþ, as þu hast send [me] in to þe world, so haue I send hem in þe world, and for hem I halow myself, þat þei be halowid in trowþ. And þus is hadde in decreis; Lo it aperiþ how þei

Joh. xuij°.

Decre.

schal schap þe perel of þe charge, þat þey be þolid to minister prestly oþer sacraments, for þey are remeuid fro þis not only for heresy, or oþer ilk gretter syn, but also for negligens. In wilk þingis bysily it is to not, þat þe sacrament of presthed befor oþer, more worþily, and wiþ cure, is to be ȝeuen and tane; for but if it be so ȝeuen and tane, it schal fuyle to be rate or ferme, os it is not perfitly done. Oþer sacramentis are ȝeuen to ilk man for himsilf, and silk þey are to ilk man as þei are tane wiþ hart and concience; but þis is not only ȝeuen for hem silf but for oþer, and þerfor is nede it be tane wiþ verrey hart and clene concience for him self, and as to oþer, not only wiþ out ilk synne, but also wiþ out ilk name of fame, for schunder of breþer, to was profit presthed is ȝeuen, not only þat men prest, or be boun, but þat þey prophet. þis þe decre. Lo it semiþ þat he is not liȝtly nor profiȝtly Crists pope ne his vicar but if he be holi, ellis whi is he callid holiest fadir? Jerom seiþ, *Jerom.* Þei þat ordeyn of þer assessory in to prestis, and putten hem þer lif in to sclaundre of þe peple, þei are gilty of þe vnfeiþfulnes of hem þat are sclaundred. For soþ þei are chosun to þis to be prestis to þe peple, as þei ordeynid befor to dignite, so þey hauȝt to schine be for in holines, ellis whi are þei preferrid to oþer þat passun in grace of meritis. And þerfor seiþ þe pope Symachus, He *Symachus.* is to be countid most vile, þat is befor in dignite, but if he precelle in sciens and holines. Þe Lord seiþ bi þe prophet, for þu hast *Osee iuº.* putt a wey sciens, I schal put þe a wey þat þu vse not presthed to me. Þe dede of þe bischop houwiþ to passe a boue þe lif of þe peple, as þe lif of þe ȝerd transcendiþ þe lif of þe schep, as Gregori seiþ. *Gregori.* And Bernard seiþ to pope Eugeni, Þi felawis bischops lere þei at *Bernard.* þe to haue not wiþ hem childer so curhid, nor ȝeng men kembid or compert; certeyn it semiþ not chapletid men to ren among þe mytrid vncorteysly; þof þu desire to be prest, or be befor to hem þat þu coueitist not to profiȝt to, ouer proudly in coueiting subieccoun of hem, of þe wilk þu hernist not þere ȝele.

XVII. *A juge ȝeuing a sentens aȝen a innocent man, sinnith dedly.*

Þis is a noþer poynt: a juge ȝeuing a sentens aȝen a innocent man after allegiaunce and prouid, sinniþ deadly. And me þinkiþ þat he synniþ. And for to proue þat, I suppose þat he be innocent þat haþ not noyed; þe secound be þis supposid, þat juge is ordeynid þat he sey and schew to þe folk þe riȝt, þat is wat ilk man howiþ to haue or to þole bi þe riȝt of God, and þat he discusse riȝtly and pronounce and witnes and schew to þe folk wat ilk man howiþ to haue, and how to be punischid and to be lyuirid; þe þrid be þis supposid, þat noyþer þe deposing of þe witnes, nor þe entens ȝeuing of þe juge, be it self makiþ a þing riȝtful originaly, nor makiþ not man synful, ne worþi to be dead; syn þei are but schewars and witnessars: of þis was hed be for. And if þei go not after þe trowþ going bifor, but þer aȝen, þan þer witnessing is fals, and ȝifiþ no riȝt. Þis semiþ bi þis, þat in mennis lawe oft men falsen domis, and appelen þer fro, and prouen aȝen þe witnes. Þan *Isidor.* þus, as Isidor seiþ, A iuge is seid for he ditiþ riȝt to þe peple, or discussiþ riȝt; to discusse riȝt is to iuge riȝtly; to iuge riȝtly is to iuge after Goddis riȝt; for God is al riȝtfulnes in himseluen, and he is al mannis riȝtfulnes; sin mannis riȝtfulnes is but trowþ directly vp on God, and ellis it is not riȝtfulnes, so he is no juge in whom is no justice or riȝtfulnes. And þan if he be not juge, he doþ wrong in þis þat he synniþ so iuging. But to iuge iustly is to iuge bi Goddis riȝt; for as þe feiþ techiþ, God is iuge of alle boþ quik and dead, and he is witnes, and he iugiþ all þingis iustly. *Jamis iu°.* And þus seiþ Jamis, þat on is iuge and ȝeuer of þe law, þat may *Prov. uiij°.* boþ dampne and saue. And bi him kingis regnun, and makers of *John u°.* lawe discernen iust þingis. And he haþ ȝeuen to Ihu Crist þe sone al dome, and haþ ȝeuen him power to mak and do dome, for he is mannis sone; þus haþ he ȝeuen to him al dome, for he haþ ȝeuen to him al manner of cause to ordeyn and discusse all þingis, and to mend and punische all wrongis, and to susteyn and mend alle good þingis. And þus schuld al domis be led bi him, and þus is it ȝeuen

to him þow God ordeynd him not secúlerly to execut seculer domis,
as he seiþ, þat he is not ordeind jüge ne departar vp on men, ne *Luc. xij°.*
cum not to deme hem, ne to be cause of þer harme ne strif to be
maad a mong hem. Neuerþeles al dome is 3euen to him in maner
be for seid, to be rewlid bi him, and he to discusse al þingis. And
for þis seiþ Poule, þat Crist is end of þe lawe to ri3tfulnes to ilk *Rom. x°.*
man trowing. As Austeyn seiþ, Boþ of lawe of kind, and of *Austeyn.*
law writun, and law of grace, he is þe first begining al ri3t mad,
he is þe miḍyl, end, ordeyning, and gouerning, he is endfully
consuming and keping, and to wam al laws strekyn; and he
kepiþ in to lawfuly doing al þat goþ bi him, and he is end of
þe oolde lawe, filling and ending and avoyding after þat ri3twisnes
axiþ. And Poul seiþ, þoo þat vnknawen þe ri3twisnes of God, *Rom. x°.*
and seken to ordeyn ri3twissnes to hem, þey are not soget to Goddis
ri3twisnes. And þan are þei proud apostatais and wrong doars.
And Crist himsilf biddiþ þus, Wel 3e not deme, and 3e schal not *Luc. vj°.*
be demid; þat is, wyl 3e not of 3or silf mak domis, neþer vse ani
domis, not but as God schewiþ to 3ow to do, and os he wirkiþ
be 3owe; for oþer wis demiþ not Crist þe sone, bi cause to ani man
to be vndur syn, bondage, nor damping nor desese, nor doþ wrong
in ani dome, somoun or priuat, nor supprisiþ nor eniþ nor demiþ
not after þe face, but demiþ iust dome. Be he fairar, be he strenger,
þer schal be no distaunce of persoun, he schal 3ere þe smale als
wel as þe grete, and accept no mannis persoun, nor take no 3eftis,
for þe dome is Goddis; seþ wat 3e do, vse 3e not þe dome to oftun
but of God. And 3e deme it schal turne a3en to 3owr mede, if 3e
deme iustly. And þan if 3e do wrong and syn, þe dred of God be
wiþ 3owe, and doþ all þingis wiþ diligence; at our Lord God is
not accepting of personis, nor couetous of 3eftis, nor wickidnes; *Exod.*
3e schal not tak þe vois of lesing, nor tak to hond to sey fals wit- *xxiij°.*
nes for þe vnpitous, þu schal not folow þe rowt to do iuel, nor þu
schalt not in dome folowe þe sentence of vile money, þat þu go a

wey fro þe soþe; but iustly dome þi neibor, help him þat is supprisid, helpiþ in ȝor dome to þe faderles and moderles, and defendiþ þe widow; demiþ not wickidnes, þat is to sey, helpiþ it not vp, nor takiþ not þe face of synnars, helpiþ þe nedy and þe faderles, and makiþ þe meke and þe pore to haue riȝt, and pulliþ out and deliuer þe pore fro þe hand of þe synnar; if þer be ani cause to þe dome, enquere diligently þe soþ, and wham þu seest iust, ȝef him þe victory of riȝtfulnes, and wam þu fynd wickid þu schall condempne of vnpite. Now þan wan iugis gon in to þe contrary of þis, who schuld dowte þat þei not syn in mani case and in máni a wise? And wan ȝe do not after God, ne after charite, nor hope, nor feiþ; also wan þei do not after his wisdam ne ordre, but gon biside reclesly, and enquiren not til þey wit þe soþ, as boþe þe law of God and man techeþ þat þey schuld; þe þrid, wan þe cause perteniþ not to hem but to hiar iuge, but in ilk cause God schuld iuge befor, and
Rom. ij°. oþer as he biddiþ hem, and no forþer; for Poul seiþ, Wat art þu þat demist an oþer mannis seruaunt? Þus wan jugis bowen fro þis,
Salm. doutles þei syn, and are reprouid of God, for þus seiþ þe Salm, þu hast dispicid al bouning doune fro þer domis, for þer þinking is vniust.
Joh. xiu°. And þerfor seiþ Crist, þat þe Hooli Goost schal argu þis world of dome, boþ þat þei mak and demen and causen; sin þe prince of þis world is demid and founden þat he is vniust, and þerfor is he put vnder, and man maad fre to serue God if he wil, and þan mai no
Cor. x°. man blam him iustly, nor he schal not be temptid ouer þat he mai, but God schal make þeruiaunce wiþ þe temptacoun þat man
Sap. uj°. may susteyn. And bi þe wise man; Here ȝe kingis and vnderstondiþ, and lere ȝe þe iugis of endis of þe world; ȝeftis ȝere ȝe þat haldun to gidre, and plesun to ȝou in routis of actouns; for power is ȝeuen of God to ȝou, and vertu of þe heiast, þat schal ask al ȝor dedis, and serch al ȝor þoutis, for ȝe wse þe ministeris of his regn, ȝe iugid not riȝtly, nor kepid not þe law of riȝtfulnes, nor ȝed not after þe wille of God; hedously and sone he schal apere to

3ou; for hardist dome schal be don in hem þat are chefe. And for þis seiþ Ysaie, Woo to hem þat maken wickid lawis, and writun writtis of vnritfulnes; þat þei oppresse þe pore in dome, and don violence to þe cause of þe meke of my peple; þat veniaunce schuld be þer prey, and schuld snyb þe moderles, and iustifie þe wickid man for his 3eftis, and take a wey þe ri3tfulnes of þe ri3tful man from him. *Ysa. x°.*

Nor þis excusiþ not to sey, þat he demiþ after þe lawe, and doþ no þing aftur his oune arbitracoun, but obeyschiþ to þe lawe, as seynt Ambrose seiþ, and so he doþ to his knowing as far as man may knowe, he may not know as God. Þis excusiþ not; for Poul seiþ, þat ilk þing þat is not of þe feiþ is synne; and ilk þing þat is not of God, nor bi him, nor in him, is synne; also he seiþ, law is not but to þe iust man, þat is to sey to punische him, but raþer to susteyn him, and rewle him in ri3tfulnes, and to punisch misdoars, and to swilk lauis and to swilk maneris schuld ilk iuge obey, and do þerby, and no þing biside of his oune wille, nor no þing falsly, nor be fals lawis, nor be error, is not he excusable; sin Daniel seiþ þus: Sey 3e sonis of Israel folis, noiþer knowing nor deming þing þat is verrey, turniþ a3en to þe dome, and I schal deme hem wisely, for þei han seid fals witnes a3enis her. In wilk is to be notid wel, þat fals dome may be reuokid, and þo iugis not excusid, bi þer witnes, but more gilty for wickid consent; and in þis þei consent, þat þei werk wickidly; for þe man schal not vndir go þe peyn, befor þat þe juge 3eft þe dome; nor it helpiþ not to sey þat he schal be excusid bi þis, þat God seiþ, þat ilk word schal stond in þe mouþ of two or of þre, for þat may not implye þat al þing is soþe for þey sey it, but it is seid for þis, þat no man schal be condempnid bi on seying witnes a3en him, os þe scripture declariþ itsilf. And þus seiþ Crist, 3e erre mikil, not knowing þe writingis, ne þe vertu of God; þerfor bi þe vertu of God clere knowing of ilk þing, and be for men know a þing, bi þat men know *Ambrose.* *Rom. xiu°.* *Dan. xiij°.* *Nota.* *Matt. xxij°.*

Gregori. it not, as Gregori witnessiþ, for he seiþ, þat men know not a þing bifor þat he know it be feiþ; þerfor as God ȝeuiþ knowing, and techiþ al profitable þingis, and enformiþ alle and lediþ hem, for al abel are tauȝt of God, so þat man schal not stond only in þe tèching of man, but in teching of God a boun man, and þan he schal vnderstond a boun his enemies, and ouer his techars, and ouer þe *Salm. cxuiij°.* hold, as þe Salm seiþ, and now God ȝeuiþ his lawe in þe hertis of *2 Cor. iij°.* men, and writiþ it in þer bowelis, and not wiþ enk, ne parchemyn, but wiþ þe Spirit of God, and kenniþ hem in al þingis, os þe prophet *1 Joh. iij°.* seiþ, and Jon in his epistil, nor forȝetiþ hem not in tyme, nor confoundiþ hem, so schuld he þe jugis, if þei bowid not from him, nor he schuld not fail to hem nowe ne more þan he dede to Salomon, and oþer iugis. But now for men lefun, and don domis, and not bi his Spirit, nor do not bi his counseil, but regnun and not of him, but gon bi oþer weyes, þerfor þer oune findingis begon hem aboute, and bi gernyn hem þat þey may not out, and þey bigilun oþer men. Nor sey þu not þat bi þis ani law miȝt not stond, nor no domis and polycye were for done, and misdoars schuld not be punischid: þis is not soþ; but bi þis schuld law be stablid, and ilk man schuld be suget as God biddiþ, and ilk man schuld do riȝt to oþer, and iust men schuld be holden in riȝt, and schrewis schuld be punischid as riȝt axiþ, and mikil bettar þan þei are now; for as God biddiþ þeis þingis to be don, so schuld he ȝef boþe witt and wille and miȝt þerto; and mikil bettar it schuld be þan is nowe, for now are iust men oft wrongid, and schrewis vnpunischid, and maynteynd, and born vp in iuel, boþ bi wilis, and strengþ, and falsnes, and fayntise of þeis þat schuld do riȝt; and þus synne is aggregid mani fold, and if ani haue good þer by þer falliþ vp on an oþer side to mak harmis.

And if þu sey, it semiþ þat man may juge aȝen þe innocent, bi þis God himsilf condempniþ boþ þe iust and vnpitouse, and Crist ȝaf himsilf to þe deþ. And Abraham is blessid of God, for he was

redy to sle his sone. And Sampson slow himsilf in sleyng of þe Philisteis, and so doþ mani oþer and mani wise. Also Dauid slow a man, for he seid þat he had slayn a man, and slow him not. And þus bi þeis it semiþ þat man may ȝeue sentence ȝea to sle þe innocent. To þeis obieccouns me semiþ þus; God may do what he wel, and þerfor in sum þingis it is not inow to vs, God doþ þus, þerfor we mai do þus; but do we as he biddiþ us, for þus seiþ Crist, ȝe cal me lord and mayster, and ȝe sey wel, forsoþ I am, but wil not ȝe be callid maisteris. Also he condampniþ in oþer maneris, as wan he poliþ þe creature to falle in to synne, or ellis in to peyn; þe secound, wan he ordeynit ani to be punischid or condempnid; þe þrid, wen he schewiþ þe gretnes of his wisdam, power, goodnes, mercy, paciens, be wilk he schewiþ þat alle creaturs in regard are not, nor worþi to appere in his siȝt. And bi þis þei schuld be confoundid in hem silf, and leue al hemsilf, and folow him, and stond in his grace, and þus mend. Blessid be þis confusioun and dampning; and so ȝef God bed condempne, or ȝeue sentence, wirk fast as God biddiþ, but it is in veyn to go be for. And for soþ of Abram it is opun þat he was not in wil to sle his sone, not but after þe bidding of God, and þerfor cam God befor and bad him sle not þe child, and for þis wil he blessid him; and in þis he techiþ þat his wil is not þe ded of man þat is innocent, for he seiþ þat he wel not þe deþ of þe synnar, if he wil turne and lif, as he seiþ bi þe prophet. And in þis he schewiþ vs how he wil cum befor to saue þeis þat tristun in him, and doþ in simple hert and purte of handis. And of Sampson men seyn þat oþer he hadde bidding of God, or repentid ofter. And os to Dauid, men seyn þat alle his dedis are not to be folowid, wiþ out mikil autorite; nor þis man was not innocent in þe siȝt of God, for he went to haue plesid Dauid wiþ þe sleyng, and for his lyeing he was manslear. And þus Dauid, led bi þe priuete of prophecye, dede þe dome of God to him, schewing to vs how God demiþ vs after

2 Reg. i°.

Responsio ad object.

Joh. iiij°.

Ezek. xxxiij°.

our hartis, and schal deme ilk man after þe wordis of his mowþ. And þerfor men schuld be warer þat þei lere not, nor sey not þat þey wet a þing to be þat is not; for þan schal God condempne hem of þer own mowþ, wen þe þing mai not be prouid, wan nor were
Dan. xiij°. þat it was don, as Daniel did þe prestis; for þis wil be at þe day wen al þing schal be demid after trowþ. And her be howuen þei be war þat are chargid to sey þe soþe to þer witing. And wen oþer seyn aȝen þer witing, þei holde hem stille, and þolun þe toþer to ȝeue þe dome, and þus þei are for sworne, and cause of þe mannis harme þat þei schuld leit os þei are sworne to do. And
Num.xxij°. error excusiþ not, os is schewid oft, nor vnkunning; sin Balaam seid to aungel, I haue synnid, not witing þat þu stod aȝen me;
Lev. vij°. and in þe law was bidun þat if ani synnid bi error or vnkunning, and did ani þing þat þe law forbed, þat he schuld mak an ofring, and þe prest schuld pray for him, and it schuld be for ȝeuen him, for he fautid be error and be vnkunning.

XVIII. *A prest assoiling a feynar sinnith.* An oþer poynt is þis; a prest assoiling a feyner synniþ deadly. Soþly me semiþ þat he synniþ, for if he soile him neligently, þow God asoyle him not, me semiþ he synniþ greuously, weþer a presum, as autor, to assoile him, and bring him out of sin of peyn, or to mak him fre þerof; wheþer he denounce him so as a minster, or he hiȝt him þat God doþ so; weþer he do it of luf, or hat, or drede, or oþer vniust or vnordinat cause; weþer he do it vnwysly, reclesly, or bi error, or be vniust ordre or maner, and wen þe cause perteniþ not to him, for he schuld send him to his soueren. And þus wyle he reformiþ not þis man to lefe þis syne, nor to mak a mendis þerfor, as he schuld, and ellis telle him þat he mai not asoyle him, he synniþ, and namli, wan þe man trestiþ of þis absolucoun, wening him siker, and contuniþ forþ, and mendiþ not, os he schuld, if þe prest refusid him as he auȝt, for þan he wold schame, and dred, and mend. And in þis defaut is be gilid, and þe prest beriþ fals witnes, and seiþ him to wit and do þing þat he noiþer

wot nor doþ, and refiþ God his regaly, and makiþ þe man to tryst in lesing, and so do sacrifice to þe fend. Of swilk prestis God pleyniþ þus bi þe prophet Ezechiel, Who worþ þeis þat sewen cursing vnder þe hewow of iwan, and maken pilleworþis vnder þe hedis of ilk age, for to tak soulis; and wan þei tuk þe soulis of mi peple, þei quikynd þer soulis, and foilid me to mi peple, for an hanful of barly, and on gobeþ of bred, þat schuld sle soulis þat dien not, and quiken soulis þat lyuen [not]; lying to my peple, trowing to lesingis; þerfor seiþ þe Lord, lo I to 3or cursing be wilk 3e tak soulis fleing, and I schal reue hem fro 3or armis, and þe souls þat 3e tak I schal to fli3t; and I schal reue 3or quyschinis, and liuer my peple fro 3our hand, þei schal no more be in 3our handis to robbe; and 3e schal wit for I be Lord. For þat 3e lyingly han maad þe hertis of þe iust man to be euy, wam I euid not, and han comfortid þe hert of þe vnpitous, þat he turnid not from his iuel wey and lyue, þerfor he schal no lengar see veyn þingis nor deueyn lesing. And vpon þis seiþ Gregor þus, Oft it falliþ þat he haldiþ þe sted of a iuge, to wam þe lif a cordiþ not. And is don oft þat oþer he dampniþ þe vnworþi, or louse oþer þat are bound; and oft he folowiþ his steringis, and not þe meritis of causis in sugetis to be lousid or bound. And þus is don þat he priue himsilf power of bynding and lowsing, þat vsiþ it after his lustis, and not after meritis of sugetis. Oft is don þat þe hirid be sterid a3en his ne3bor bi hat or grace, and þerfor þei may not iuge ritly of þer sugetis þat in þer causis folawen hat or grace; werfor rit is seid bi þe prophet, þey quikid soulis þat liuid not, and slen þe soulis þat died not; forsoþ he sleþ him þat dieþ not, þat dampniþ þe iust man; and he enforciþ to quiken him þat liuiþ not, þat enforciþ to asoyle fro torment him þat dwelliþ in his gilt. Þerfor þe causis are to be peysid, and þan power of bynding and soiling is to be vsid; þerfor it is to see wat synne went be forn, and wat forþinging folowiþ after þe synne; þat þe sentens of þe chepherd asoile þeis

Ezech. xiij°.

Greyor.

Ezek. xiij°.

þat Almiȝty God visitiþ bi for bi grace of compunccoun. For þan is þe asoiling of þe president verrey, wen it folowiþ þe dome of þe innar juge. Þat þei reysing of Laȝar fowr daies dead tokuniþ wel and schewiþ, for first þe Lord reysid and sterid and quiknid þe
Joh. xi°. dead man, seying, Laȝar cum forþe, and after he þat was bounden ȝed out, and was lowsid of þe disciplis, as is writun, wan he was gon out þat was bound wiþ bondis, þan seid Iħu to his disciplis, Vnbyndiþ him, and lat him go. Lo þe disciplis lowsid him liuing, wam dead þe maister had reisid; for if þe disciplis had lowsid him dead, þei schuld schew more stynk þan vertewe. Of wilk consideracoun it is to see, þat we owe to lowse bi autorite of herd wam we know our autor to haue quicknid be grace resing. And so þe dead man cum out, þe synnar knowleche his synne; þe disciplis lowse þe comar out, for þe schepherdis of þe kirk owe to moue to him þe penaunce þat he deseruiþ, þat lettid not for schame to knowleche þat he dede. Þis haue we seid schortly of þe wordre of lowsing, þat schepherdis of þe kirk ow to bind and lowse vnder
Bede. gret moderacoun. Þis seiþ Gregor. And þus seiþ Bede; Now is þis office committid in bischopis and prestis of þe kirk, þat þe causis of þe synnars knowen, þei doing mercy assoyle hem fro þe dred of perpetual deþ, wen þei able and verrey repentaunt; and þat he schewe hem to be bound wiþ ai lasting tormentis, þat he knawiþ to stond touȝly in þer synnis þat þei haⁿ don. And to þis acorden mani oþer seingis of doctors and decreis of þe kirk; þerfor be þei ware þat asoylun feynars þat God forbediþ to asoyle for
Ezech. xiu°. harmis þat folowen; for þus seiþ God bi þe prophet Eȝechiel, A man of þe house of Israel, þat haþ sett his vnclennes in his hert, and haþ set of his wickidnes aȝens his face, and comiþ to þe prophet, asking me bi him, I þe Lord schal ansuere to him in þe multitude of his vnclennes, þat þe hous of Israel be tan in þer hert, in wilk þei han gon a wey fro me, in al þer idols. Þerfor be ȝe turnid, and departiþ fro alle ȝour idols, and turniþ awey ȝour facis fro al ȝour

folthis; for þe man wat euer he be þat be alienid fro me, and sett his idols in his hert, and þe sclaunder of his wickidnesse a3en his face, and cum to þe prophet þat he aske me bi him, I þe Lord schal answere him bi my self, and I schal sett mi face vp on þat man, and mak him in to prouerb and ensaumple, and schal scater him fro þe middis of my peple; and þe prophet wan he schal erre in speche of word, I þe Lord haue ben fro him, and he schal bere his wickydnes; after þe wickydnes of þe ascar schal be þe wickidnes of þe prophet; and I schal streke out my hand on him, and do him a wey fro þe middis of mi peple; þat þe house of Israel erre no more fro me, but be mi peple, and I þer God; and þat þei be no more polutid in all þer trespasses. By þis man is vnderstondyn feynar þat is fals, and lufiþ his synne, and seiþ he wel forsak it and lieþ, and cumiþ to þe prest to be asoylid, and to ask mercy. But wan þe prest erriþ, and behytiþ suelk an absolucoun a3en þe bidding of God, he schal bere þe wickidnes wiþ þe synnar; for þi þat he is cause þat þe synnar contuniþ in his iuel, and mendiþ nout, os he schuld, if þe prest putt him be syd til þat he be mendid. To þis sentens acordiþ Seynt Ambrose, as is put in decreis, wer he *Ambrose.* seiþ þus; If ani man be mouid bi prayors of sonis, or teris of þe wif, and wen him to be soylid, to wam þe affeccoun of steyling biddiþ 3et, schal he not be tak innocentis to distruccoun, þat ben fre þat þenkun to distroy many? Forsoþ if he lay doun þe suerd, or lousiþ þe bondis, he opuniþ þe distroyingis. Wy pulliþ he not a wey, in þe mekist wey þat he may, faculte of steyling, þat mi3t not bow þe wille? Also bi twix two, þat is þe accuser and þe gilty, striuing of euen perel of þe hed, þe ton if he had not prouid, þe toþer if he were conuictid of þe accusing, if þe iuge folow not þis þat is of ri3tfulnes, but haþ mercy of þe toþer, oiþer he schal dampne þe prouar, or til he fauor þe accusar, þat mi3t not proue, schal iuge þe vngilty; þis mai not be seid iust mercy. In þat kirk wer ani owe to do mercy, and how most to be holden in þe forme

of riȝtfulnes, þat non draw a wey fro þe comyn of feiþfulmen, get wrongly, of þe liȝtnes of þe prest, comyn wiþ schort ter and dredful, a tyme þat he ow to axe wiþ mo tymis and plentiuous teris. Weþer not wan he forȝeuiþ þe vnworþy, he prouociþ al to þe smit of falling; liȝtnes of ȝeuing ȝeuiþ kyndling of trespassing. Þis seiþ Ambrose. þe prest may wit þat he haþ not power to soyl, but as God ȝeuiþ him bidding; but God seiþ þus, If þi broþer synne, blame him; and if he leue his synne, leue þu to blam him, and if [he] wil not leue his syn, proced forþ aȝen him bifor witness. And if he wyl not her ȝowe, be he þan to þe as a heþen or publican. And wam þat ȝe þus bynd, schal be bound, and wam þat ȝe bring out of synne, þe peyn schal be forȝeuen hem. He biddiþ not here to curse him þat synniþ not, nor to asoyle him þat bidiþ in synne; but aȝenword to asoile him þat leuiþ his synne, and put him out of cumpany þat lastiþ in his synne.

Matt. xviij°.

XIX. *Mariage mad in thrid degre.* An noþer is þis, þat mariage mad in þrid and ferd degre, aȝen þe ordinaunce of þe kirk, is rate and stable. And to þis I haue seid, þat it is so confermid þat it mai not be departid; þe man to wed ani oþer woman, wyle þat sche lyuiþ, nor scho to be weddid to ani oþer man. And þis semiþ me prouable þus; weþ þe lefe or conferming of þe kirk, swilk mariage is rate, þan it is rate or stable; and þe kirk miȝt not ratifie it, but if it be first ratified of God; and if it be ratified of God, þan þe kirk mai not depart it, for no man may depart þe þing þat God haþ joinid. And as men seyn þe ratifying of þe pope, or of þe kirk, is a chaunging þat God haþ ordeynd to be don, and if þis mariage were aȝen þe bidding of God, þan þe conferming of þe kirk were not worþ, nor þei miȝt not ȝeue leue þer to; for þei mai not ȝeue leue to breke þe bidding of God, nor leeue a man to lyue in ani degre aȝen þe bidding of God, nor charge him þer to. Now þe decre seiþ þus; þe wedding of prestis, or of cosynis in þe þrid or ferd degre, is not forfendid bi þe autorite of þe oolde lawe, nor bi þe autorite of þe gospel, nor

Decre.

of þe epistil, but it is only defendid bi law of þe kirk. And after seiþ þe decre, þow þe apostil addid sum þingis counseyling, þat were [not] found in bidding of þe gospel diffinid, þerfor [neiþer] þey are putt a wey of þe toþer apostols as foly or superflu; so and þe kirk, after þe statutis of þe apostil, haþ addid sum þingis of counseil of perfeccoun, os of continence of prestis, and of making of goostly misteris, of þe synging of officis, þat no wey are to be put a wey, but to be tan wiþ diligent worschip; þerfor þe weddingis of cosyns, þow þei be not found for bidyn bi þe gospel, nor bi þe pistel, neuerþeles þei are to be fled, for þei are forbydun bi þe ordinaunce of þe kirke. Þis seiþ þe decre. And so I graunt þat it is good to kep fro hem, but neuerþeles me semiþ þat þei mai not be departid, wen þei are maad, not but in swilk degre os God leeuiþ not to bide to gidre, and þat is no matrimone. But in þis þe decre seiþ, þeis þat are found weddid in þeis degrees, and wiþ in schort tyme done, be þei departid; ȝet þe decre leeuiþ not a man to wed an oþer, nor þe woman noiþer, wil þey two lyuen. And so if þe kirk wil not suffur þis man and woman dwel to gidre, what may þey do, but eiþer dwel stille bi hem silue, til þei may fynd better grace, and tak þe certayn and leue þe vncerteyn, þat þei synne not aȝen God, and abid til þei be formid wiþ holy writ, how hem is best to do? And if ani sey matrimoyn to be leful in þeis degreis, spekiþ aȝen þe Fadre and Sone and Holy Goost, be þu ware; for þe pope and þe kirk seiþ þat it is leful, wen þei leefe it, solempniȝe it, confermiþ and approuiþ it.

Decre.

Decre.

Þis is a noþer, þat þe kirk solempniȝing matrimoyn in degre forbiden erriþ, consenting to synne, as it semiþ, and autoriȝing synne. Þis semiþ soþ bi þis: Matrimoyn of cosyns in þrid and ford degre is not forbiden, not but bi þe kirk; and so it is no synne, not but þer forbedyng; and as Poul seiþ, Were is not lawe, þer is not breking of lawe, and eft he seiþ, If I bigge ageyn þe þing þat I ding doun, I mak mesilfe a trespasor; and bi þe same

XX. *The kirk solempnizing matrimoyn in degre forbiden erriþ.* *Ro. v°. Gal. ij°.*

resoun, if þe kirk, wiþ out oole autorite, solempniȝe matrimoyn forbidun of þe general kirk, þis kirk þat þus solempniȝiþ synniþ, ȝhe aȝen þe ordinaunce, and so aȝen God, in als mikil as it doþ aȝen Goddis wille in þat ordinaunce. And if þat mariage is maad only but in autorite of þe kirk, and neuerþeles is no very mariage, but synne vp on ilk side, in þe making and in þe holding, it semiþ þat þus þis kirk is autor of þis, and bi þus mykil þe makar at [as.?] þe kirk makiþ lawis; and schuld wern men þer of, þat þei offendid not þer in, and felle in to synne. And sin þei wern not men as þei schuld, þei are cause of þe fallyng of oþer men, and þat blud schal
Ezek. iij°. be sout out of þer hand; as God seiþ bi þe prophet, Son of man, if þu schewe not to my peple þat þei be ware, þei schal falle in þer wickidnes, and I schal seke þer blude of þin hand. Þerfor be ware of making of mariagis, and of diuorsis, or departingis; for þis þing is soþ, þat no man may depart þe þing þat God haþ jonid, no man
Doctor. may joyn, but if þat God joyn bi forn; forsoþ, as þe doctor seiþ, In ilk bodily mariage is vnderstond a goostly mariage, wilk þe bodily copling performiþ. And of þeis bodily weddingis are þre
Austeyn. good þingis, as Austeyn seiþ, feiþ, entent to bring forþ barnis, and þe sacrament of mariage. And hard it were to depart þis mariage þus maad. And for þis are þe bannis askid bi fore, to warn men to fle in weddingis couetous lustis, and pride, and swilk oþer vices vnpertinent to þe mariage. And þus schuld men be warnid in wat degre þei mai not cum to gidre, and how þei schuld be feiþful, and lif honestly and holyly to gidre, in on entent to bring forþ barnes. And for þe kirk doþ not þis, and oft solempniȝiþ matrimoynis þat are maad for lust, and be þwen þeis þat knowen hem silf vnable to bring forþ frut, in þeis cases it semiþ þe kirk consentiþ to synne. And also in þeis þat are solempniȝid, and after departid, for þat þei were not jonid bi God; for dowtles ilk þing þat is not
Ro. xiu°. of þe feiþ is synne, as Poul seiþ. And it is but foly to sey þat ani erriþ in doing aȝen þe bidding of God, and synniþ not, for Crist

himsilf reprouiþ hem þat erren vnknowing þe scripture and þe vertu of God.

An oþer poynt is þis; þat law canoun is contrary to Goddis lawe, and þat decretistis, as to þat part of wysdam þat þei haue of þe worldis wisdam, are Egipciens. And þat bi sciens of canoun holy writ is blasfemid, ȝhe God himsilf, þat is þe lawe ȝefar. And þat it were nede þis sciens as kaf for gret part to be clensid out of þe chirche. In þeis þingis I knowleche þat I haue rehersid þe seyngis of doctoris, Parisiens and oþer. Of þe wilk on seiþ þus, þe lawe to be contrary to þe gospel moraly, wan it is not wiþ it to help to þe perfeccoun of þing þat þe gospel schewiþ and biddiþ to be done, but in ani maner is þer aȝen, in ani tyme, for ani cause letting or troubling, or tarying after þe sentence of Crist, þat seiþ, he þat is not wiþ me, he is aȝens me, and he þat gedreþ not wiþ me, he sckateriþ a brod. And so, syn þe law of þe gospel is charite, riȝtfulnes, trouþ, euenhed, mercy, clennes, and pes of God, were þat ani law in ani maner helpiþ not þis, but to strif and debat, to wrong, prid, and lust, and to swilk oþer, dowtles it is aȝen þe lawe of God. Goddis law is riȝt ordeynd be God alone, explanid bi Crist in word and dede, as law of þe gospel; and þus law of þe gospel is callid multitud of trewþis þat Crist haþ tawt, namli, to rewle his peple; law canoun is callid law ordeynid of prelats of þe kirk, and pronounce to constreyn rebell bi holy rewl, and it may be vnderstondyn as þei ben contrari to þe lawe of þe gospel, as are many decretal epistlis, and generaly alle þe tradicouns of þe dowing of þe kirk fro þe tyme of Constantyn; or as þey comoun to þe law of þe gospel os articlis of þe feiþ, in holy seynoȝis and counseils, for os man is þe same in cloþis and deedis, bringing in knowing, so þe sam is þe law or trowþ of þe gospel inpliȝed or opunid bi þe kirk after ward, oþer wise, but not contrari, explanit. As it semiþ bi þe feiþ þat we trowe nor þe lawe canoun takiþ not inpungning of þe law of God as to þis part, but as to þe toþer part,

XXI. *Law canoun contrary to God's law. Decretests. Egipcyans. Goddis law blasfemid.*

Parisiens.

Matt. xij°.

is comonning mikil wiþ law cyuil, and þus it gedreþ in itsilf two lawes, and of þis commixtioun of þe vsing of þeis two lawis þus is
Crisostom. diuersly sown gret seed of discord in þe kirk of God. Crisostom seiþ, Mannis law haþ bodily wynningis to cum, but Crist behetiþ goostly þingis to cum; at fleschly men ar ay present þingis putt befor þingis to cum, and bodili þingis to gostly þingis; þis seiþ he. And þus as þe flesche and þe spirit are contrari, so þeis twey lawis, namly, wil þe fleschly þingis lettun þe spirit. Werfor þe
Parisiens. doctor Parisiens seiþ, Aduocatis in þer office geytun hem ay lasting deþ; þat semiþ to be figerid in Goddis lawe; were Sichem, þat is interpretid a foul, louyd Dyna, þat is interpretid cause, by was occasioun he was slayn after. Notably is Sichem callid þe son of Emor, þat is interpretid an asse, for men hard as assis, þat miȝt not profit in oþer sciens, were wont to heer decrees and decretals. Þe loue of Goddis lawe, and þe condicouns of sciens of decres
Gregor. schuld streyn men fro þis office. Of þe loue of Goddis lawe Gregor
Salme xº. seiþ, he þat louiþ a kyng he louiþ his lawe. In þe Salme, his ee ledis asken reson of men; ee lydis þat sum tyme are opun, and sum tyme clos, tokeniþ holy writ, þat is derk to sum, and opun to sum, þat axen þo sonis men weþer þey louen God. A tokyn of Goddis luf is wan ani stodieþ gladly in holy writ; holy writ is mikil dispicid for þe sciens of decrees. Werfor scho may sey þat
Gen. xuj°. Sara seid to Abraam, þu dost vneuenly aȝens me, I hau ȝeuen myn handmayd in þi bosum, and scho seing þat sche haþ conseyuid haþ me to despit; þe wench of holy writ is sciens of decrees, þat haþ holy writ to despit, for þe frut of wynning þat folowiþ þer of; and in Goddis lawe is figerid þe supprising þat þe sciens of wynning doþ in holy writ, be þe play in þe wilk Ismael oppressid Isaac;
Gen. xxj°. warfor as God bad bi Sara, Kast out þe wench and her son, so haply it were need þis sciens in gret part to be excludid fro þe kirk; not only is holi writ despisid bi þat sciens, and blasfemid, but God himsilf þat is þe law ȝeuar, þat semiþ figerid in Goddis

lawe, wer it is red, þat þe son of a woman of Israel, þat scho bar of a man of Egipt, stroue wiþ a man of Israel and blasfemid God of Israel; þus in þe decretistis, þat are Israelitis in party, os to þe part of sciens þat þey han tane of Godis lawe, and Egipcians as to þe part þat þey haue of worldly wysdam, þei blasfemen God of Israel, wil þey calle þe lawe þat he ȝaf kafe, as vnprophitable, wen he seiþ himsilf, I þi Lord God toching þe profitable þingis; þerfor þei are raþer chaffe of wilk þe gospel seiþ, I schal brenne þe chaffe wiþ fire vnslekable; þe prophet seiþ, He þat haþ a dreme, telle it as a dreme, and he þat haþ my wordis, telle he my wordis verryli; wat is þe chaf to þe corn, seiþ þe Lord? And Austeyn seiþ, If þu folow chaf þu schalt be chaf. And Odo seiþ, Jeroboam was dampnid, for he held þe peple abak by two kalfis þat þei worschipid not God in Ierlm̄; þeis two kalfis are lawis and decrees, bi wilk clerkis are haldun doun, þat þey sacrificy not to God in þe siȝt of holi writ; þis seiþ he. And þus seiþ an oþer, Men occupied in mannis lawis, and putting be hend þe helful lawe of Goddis comaundmentis, schuld tak hed how in þis same þei ren in þe curse of God; for in þe Salm it is writun, Cursid be þei þat bowen doun fro þi biddingis. God biddiþ vs do dedis of kynd, and alle moralls are goostly dedis, or dedis of maneris bi þe lawe of maneris. And God haþ ȝeuen to vs þe newe lawe, compendiosar and more complet and more profitablar þan ani oþer lawe; more ful, for þer is not þat mai be put to mak it perfitar or compendiosar, for it is in a word of charite profitablar, for non oþer law profitiþ, not but in as miche as it meue to þis. And here rehersiþ Austeyn, speking of þe multitude of tradicouns of þe kirk, þat seiþ þus: Sum supprise wiþ seruil chargis our religioun þat our Lord Iħu Crist wold to be fre, in so wast halowing of sacramentis, so þat þe condicoun of Jewis is more suffurable, þat is sogetid not to mannis tradicoun, but to Goddis ordinaunce. But wat trow we þis seynt to cry þis day, if he liuid, aȝennis þe multitude of lawis of þe kirk incorporat

Lev. xxiu°.
Isa. xluiij°.
Matt. iij°.
Jer. xxiii°.
Austeyn.
Odo.
An other.
Salm. cxuiij°.
Austeyn.

and extriuagaunt, wat ȝen batails, ȝen reseruacouns, ȝen furst frutis, and oþer spolingis of goodis of þe kirk; I trow he schuld sey, þis reprouid Crist to þe phariseis, wiþ more ȝhe ful of raneyn.

An other. And þis seiþ an oþer, þat þe sciens of aduoketis is detestable semiþ bi þis, þat in many þings it is contrari to þe law of God. For þe law seiþ, þat it is leful to þeis þat maken couenaunt to gidre, to disseile eiþer oþer, wil þei passe not þe midil of iuste price; but Goddis law seiþ, þu schal do no þing ȝeuelfuly to þi neȝbor in his nedis to be releuid, and þat no man bigyle his broþer in no caas. Efter þe lawe to him þat brekiþ seiþ, to him þat brekiþ feiþ, feiþ schal be brokun to him; þe gospel aȝen þis biddiþ do wel to þin

An other. enemy. Eft an oþer witti in þat sam law seiþ þus: It is to see how now lawis of þe seculer clerkis are contrari to holy writ, and to hold lawis of seyntis, and general counseils of hold holy clerkis.

1. *First in this.* Þo gospel biddiþ al men ȝeld to þe emperor þingis

Matt.xxij°. þat are his, and to God þo þingis þat are Goddis, and Crist obeyed to princes of þe world vndirgoing þe dede; and so ded þe apostlis and seyntis. But now new law techiþ þat no prest nor clerk ow

2. to soget to no seculer lord. *Þe secound.* Crist payid tribut for

Ambrose. him and for Petre, and Ambrose acordiþ þat feldis of þe kirk pay tribut. But nowe newe lawe techiþ þat wiþ out consent of þe

3. bischop of Rome þei schal pay no tributis nor taliagis. *Þe þrid.*

Luc. xxij°. Crist seiþ in þe gospel to his disciplis, þe kyngs of folk lorden vp on hem, and þei þat vsun power upon hem are callid ȝefars of benefices, but ȝe not so; but he þat wil a mong ȝow be þe more,

Austeyn. Gregor. Ciprian. Jerom. Isidor. be he as þe minister. And Austeyn, Gregor, Ciprian, Jerom, and Isidir kennen, as is put in þe law, þat it perteniþ to seculer princes to punisch þeis þat synnen opunly. But nowe clerkis bi þer new lawis chalungen to hem þat only it perteniþ to hem to punisch

" 4. symony, heresy, vsur, auoutry, and periury. *Þe fourt.* Þe apostil

1 *Tim. uj°.* seiþ, we hauing fode and hyling hald vs payed. And bi þe sawis

Jerom. Ambrose. Bernard. of Jerom, Ambrose, and Bernard, clerkis how to be content of

liflod, and haue al þingis in comyn. But now bi new lawis, clerkis propriun to hemsilf temporal þingis as seclereis, and not only to liflod and hyling, but to lust and worldly hynes. Werfor it folowiþ, þat oiþer þeis seyntis bar fals wittnes, or þat swilk lawis, bi wilk þis maner of hauing is defendir, ar contrari to hem, and to holy writ; or ellis þat clerkis now are fals witnes a3en þer lawis, and þefis, and refars, and fals intrewsars. *Þe fifth.* Þe apostil seiþ, no man halding bi kni3thed to God, inpli3eþ him to worldly bisines; and doctors a cordyn, as is put in þe law. But now al most is no worldly bysines þat ministres of þe auter are not inplied in, as is opun in þer dedis; werof it folowiþ þat þei lif contrari to holy writ, and to þe decrees of hold fadres; and if þei haue ani law defending hem in þis, þan is þe law contrari as þer lif is; if þey haue not, þan þei lif vnlawfuly in þis. *Þe sixst.* Þe apostil seiþ, no man tak honor to him, but if he be callid of God. And after þe decrees of senctis, as is opun in canoun, as it schal be 3euen to him þat is callid and forsakiþ, so it schal be naytid him þat offreþ himsilf. But now new lawis kennen þat he þat most offriþ him, and most persewiþ wiþ 3eftis of hand, tunge, or seruise, he schal be preferrid to þe holiar and abler, bi vertu of a ded bulle. *Þe seuynt.* God biddiþ þu schalt not do þeft, nor coueyt þe goodis of þi nei3bor, but 3eld to ilk man þat is his; and of þe decrees of seyntis, if þu haue foundun ani þing and not restorid it, þu hast reft it. And eft, synnis are so mykil þe greuowsar as þey hold and schuld lengar bynd. But now new lawis kennyn prescripcoun, þat if ani be in possessioun of oþer mennis þingis by a cercle of 3eris, he schal ioi it as his oune, as is brokyn of Goddis bidding mak ri3t. *Þe heyt.* Crist biddiþ in þe gospel to his vicar, turn þe swerd in to þe scheþ; and wordis of doctors and decrees acordyn þat prestis how not to vse þe bodily swerd wiþ þer oune hand, and mani peynis are enioinid in new lawis for breking of þis. But þis not a3enstonding, þei han founden a new ordinaunce and indul-

5. *2 Tim. ij°.*

6. *Heb. v°.*

7. *Exod. xx°.*

8. *Joh. xviij°.*

gencis and remissiouns, if þei sle cristun men wiþ þer oune handis.
9. *Þe nynt.* Þe apostil seiþ, þe bischop be howuiþ to haue good wit-
1 *Tim. iij°.* nes of þeis þat are wiþ out; and Jerom techiþ þat in chesing of þe
Jerom. prestis requiriþ þe assent of þe peple. But now bi new lawis þe
10. peple schal not wit þer of. *Þe tente.* It is seid to prelatis, 3e
Matt. u°. are li3t of þe world, and eft, snybbe þe synnar be for alle; and after þe decrees of seyntis, and of þe kirk, he þat correctiþ not, schal be gilty as he þat ded þe dede. But now lawis 3euen leef to tak money for gret synnis, and þat non schal let hem to contune
11. in synne for þat feynid correccoun. *Þe elleuynt.* It is seid to
Matt. x°. prestis, Frely 3e han tan, frely 3euiþ; and to þis acordiþ mani decres of þe kirk, and doctors, wiþ mani peynis. But now are found new constitucouns of procuracies and customis and oþer expensis, so þat noiþer sacrament, nor benefice, nor ministry, is 3euun nor tan frely after Cristis bidding; but oueral goþ symonie priualy or
12. apert. *Þe twelft.* Þe prophet seiþ to prelatis, Crie, cese not, hie
Isa. luiij°. þi voyce as a troump, and schew to my peple þer synnis; cursid be he þat forbediþ his suerd fro blod, þat is his tong, and his traueyl fro correccoun of synne; and doctors cordyn, and hold decres. But now new law kenniþ priuilegies and exempcouns fro iust correccouns of faiþful prelatis and curatis, so þat þey may not reise Sathanas out of his nest, nor hele þe seek. Vp on þis
Lincoln. Lincoln crieþ out opon þe pope and seiþ, þat prelatis may not be
13. excusid, no but þei happily wil lay al þe synne on þe pope. *xiij.* Þe Lord biddiþe kepe matrimony vndefoylid, and do non aduowtry; but now new lawis kennen þat þe man and þe woman han bi twex hem drawen to gidre verray matrimony, þat if þe man after tret wiþ a noþer woman, and lye bi her, if þe first woman may not proue her contract, þan þe secound schal be his wif, bi resoun of avowter, and he schal be cursid but if he tak to her as to his wif. And 3et schal be enioynid bi þe law, in þe sacrament of schrift, vnder þe peyn of dedly synne, to tak þe first and touch

not þe secound; experiens of dede prouiþ þat it is þus, and þus him be howuiþ to be cursid, but if he tak boþe, and cursid if he tak oiþer þe ton or þe toþer. *Þe fourtent.* God biddiþ þu 14. shalt not sey fals witnes aȝen þi neyȝbor, nor lye, nor forsuere þe, nor deme vniustly, nor aȝen sey þe trowþ in no maner; and mani lawis of þe kirk and sawis of doctors declaryn þis, and enioynen mani peynis for þe trespassors her of. But now clerkis practisyn bi þer new lawis þat a iuge schal witnes bi his dome, þat an oþer mannis þing is myn, and aȝenword myn a oþer mannis, for þe fals witnes of two or of þre aȝen þe trowþ, and if [? ȝif] þe sentens to sle þe innocent and curse þe giltles, ȝa þow he wit þat it is fals. Also if a man be falsly accusid bi two witnessis, if he deney it þat he is accusid of, and graunt þe soþ, þan he schal be condempnid þer of as gilty. *Þe xvj.* [xv]. Goddis 15. law biddiþ help þe supprissid, jugiþ to þe fadirles, defendiþ þe wydow, and how temporal lordis ow to þole no wrong be don; and mani doctors and lawis and resoun acordyn to þis. But now crien clerkis bi þer new lawis, þat if a man be cursid fourty dayes, þow he be cursid wrongly, and þat þan temporal lordis schal, bi þe bischops signifying or bidding, put him in to prisoun, til he suget him to þer dome, þow it be vniust. *Þe xvij.* [xvj]. If þat 16. a man wed in to wif in þe face of þe kirk a cosyn of his, þe wilk God forbediþ him to towch, and after þis cosynage is knowen to him, but it may not be known formably bi proue after þe court of plete, ȝef þe woman after axe þe fleschly det, þow it be aȝen þe bidding of God to pay it, he schal be cursid, but if he tret her as his wif. And if he do it, he brekiþ þe bidding of God, and in þis cas he schal not be cursid bi her dome, or ellis he schal dwel cursid þe daies of his lif, efter þe process of þe new decretal wiþ Jon Andrewe. And þis inconuenient mai not be voydid wt mani moo oþer. *Þe xviij.* [xvij]. Þe apostil seiþ, Ilk þing þat is not 17. of þe feiþ is synne. And þe lawe acordiþ, þat he þat doþ aȝen *Ro. xiu°.*

conciens biggiþ to helle. And þis not aȝenstonding þen schal man do þing aȝen his consciens, and curse him but if he obey, and þis is contrari in itsilf and to God boþe, þan þei sey þat a man schal raþer þole þer sentence þan do aȝen his consciens; but war profit wer þat if God curse al þat þei curse, for þan God schuld curse þis man. And it is iuel seid to bid man lett not to his wil for þe curse of God. After þey sey þat wat þing þo bindiþ in ȝerþ or þe kirk, it schal be confermid in heuen; and ȝet þei sey þey ȝef mani sentens
18. þat bindun not anenst God. *þe xix.* [xviii.] Eft þe apostil
Gal. v°. biddiþ men stond, and not be holden aȝen wiþ þe ȝok of seruage, for law bringiþ no man to profit, not but þat þing þat is maad opun in þe lawe, but he þat sekiþ to be iustified in þe law is fallen fro Crist, for man be howuiþ be iustified of þe feiþ and grace and goodnes of Crist; in þis þat he frely and wilfully trowiþ in to Cristis teching, and' felliþ his bidding. But now men seyn hem iust, if þey do þe law after þer wit; an þow þat þei do þing þat is aȝen Crist, and aȝen consciens, þe law schal excuse him, and is inow for him. Also þe pope seiþ in his lawe, þat þer are two lawis, as law of þe spirit, and law maad of men; and who þat is led be þe law of þe spirit is fre, and is not worþi þat he be dreuen vnder maad lawe, and þerfor go he fre bi oure autorite. But now are men lettid oftun bi maad lawis, rewlis, and constitucouns, to wirk after þe spirit, or to do þe merciful dedis or riȝtfulnes frely, bi autorite of Crist; þis is oft prouid many tymys bi deed, os boþ in religious, and oþer, wen it is not leful to hem to do þe dedis of mercy, noiþer bodily, nor gostly, if þer ouer man bid hem be stille, and lefe alle þeis or ani oþer lawis, rewl, or customis, wat euer þei be, wan þei ar not wiþ þo gospel in ani maner substauns formid or vsyng in to perfeccoun of fredum of þe gospel, but are in ani maner, ani tyme, for ani þing, letting, or trobling, or tarieng any þing þat gospel biddiþ, or counseyliþ to be don; in þis þei are aȝen Goddis law, and aȝenis God, aftur þe sentence of Crist befor seid, He þat is not wiþ me, he is aȝen me.

An oþer poynt is þis; þat no man is Cristis disciple, but if he kepe Cristis counseil. Þis me þingiþ wel is soþ, bi diuerse resouns. And þerfor we schal first vnderstond, as boþ Goddis law, and experiens, and resoun techiþ, þat Cristis counseilis are callid in two wise, as sum tyme þing þat he counseiliþ to, and biddiþ not to ilk man as oþer comaundments; as are þeis, þat men kepen in þe gospel bodily pouert, and keping fro bodily weddingis, and suylk oþer. On oþer wyse is callid his counseil þus, as he steriþ oon to do þus, an oþer þus; as he seid to þe man, 3if þu wilt be perfi3t go selle alle þat þu hast, and 3ef to þe pore, and þu schalt haue mikil mede in heuen, and cum and folow me. And þus seiþ Poul, þat he gaf counseil to þingis as him þowt, but ilk man had his proper 3eft of God, to go as God haþ callid him; and þus in ilk þingis men nedyn euer þe counseil of God, to led hem in al þingis to do as is leful and spedy and best, and þis is a 3eft of þe Holy Goost. And þus is opun, þat non is Cristis disciple, but if he kep his counseil; for ellis he leriþ not at him, nor is not 3euen to his sciens, nor led þer by, nor fillid þerof, nor of þe sciens of God, but if he kepe his counseil; for þus seiþ Crist, and rehersiþ þe prophet, þat alle men able are taut of God. And God bi his prophet cursiþ þeis þat wirken not bi his counseil, for þus he seiþ bi Ysaye, Whò sonnis lifers, seiþ þe Lord, þat 3e schuld mak a counseil and not of me, and wef a web and not bi mi Spirit, þat 3e schuld adde syn vp on synne, þat 3e go doun in til Egipt and axid not mi Spirit, þer for 3e schal mak counseil and it schal be schaterid, and as he han left mi counseil and sett mi blamings at nout, I schal law3e in 3our deþ, and bymowe 3ow wen þis schal cum to 3ow þat 3e dred. And many are þe witnessis þat kenun vs to do alle þingis euer bi þe counseil of God. But neuerþeles ouer þis we schal vnderstond þat disciplis of Crist are seid in syndry maneris and degrees, as sum in general, sum in special. In general maner are al Cristis disciplis, þat after þe rewle of kynde folowiþ his lore. And

XXII. *Cristis discipliis kepe Cristis counseil.*

Matt. xix°.

1 *Cor. uij°.*

Joh. uj°.

Isa. xxx°.

Prov. i°.

in an oþer special maner weren his disciplis þat folowid him bi þe kenning of Moyses lawe, and oþer writun lawis. In þe þrid maner are þeis his disciplis þat folowen his lore þat he taut in þe gospel; and þus sum are his disciplis in a degre þat are ordeynid and chosun to folow him in lyuing, and þoling, and teching; and sum in oþer degre þat are ordeynid to be taut. And of þeis sum are iuel, and gon o bak; and Judas was his disciple chosun, and his apostil, and mani of his disciplis went a bak. But and sin Crist
Luc. xiu°. seiþ, Non may be his disciple but if he renounce alle þingis þat he haþ, and tak his cros and folow Crist, it folowiþ pleynly, þat þow [a] man be his disciple in sum degre, neuerþeles in sum degre he is not his disciple, but if he kepe his counseyl, and lef al þing.
A Doctor. And for þi þus seiþ a doctor, Who þat euer he be, þat in þe last our of his deþ kastiþ not al his bisines and his affeccoun in to God, kasting fro him al worldly bisynes, baldly I dar sey, þat he schal not after þis lif be Cristis disciple in heuen. Of þis schuld þei be war þat occupien men toward her end a bout þe world, and departing and assining of þer goodis, and to mak her heyris grete after hem, and to mak pompous exequies and entermentis, biriel, and swilk þingis, in to veyn nam after hem; and þei þat occupien hem wiþ japis, and remembren hem of þer old iuel, in to lyking þer of, and þat steriþ men in to morning for þei schal lefe þis world, and þei mornyn for her frendis leuen it; and men þat are ocupied about testamentis, and schuld lok þat þe last wille of þe man wer kepid, not only wat he wil, but how his wille schuld be rewlid. Vp on þis schulde þenk prestis, prelatis, and religious, and oþer þat han vowid to kep bodily pouert, obediens, and chastite, how þat þei schuld folow Crist to be his disciplis trewly wiþ out ypocrisie; þat þei fille her vow, and mak it not voyd, nor renne not for þe brekyng and multiplieng of þer synne in to þat curse þat
Matt. xxiij°. Crist biddiþ to þe scribis and to þe phariseis þus, Wo worþ 3ow, he seiþ, þat gon about þe see and þe lond to mak a nouys of 3our

ordre, and wan he is made ȝe mak him a son of helle double as ȝour silf.

An oþer point is her put þus and axid, þat ilk man is holden to do þing þat is þe better. And me þinkiþ þat ilk man is holden to do þe better; and for þe clerar vnderstonding of þis, I suppose, þat as Goddis byddyng and comyn speche boþe, and as men vnderstondyn þat bettar or best is seid by þre resouns, or moo, or ellis vp on þre maneris, as sum þing is seid better, or best, þan an oþer in his kynd, form, and vertu; and þus is God seid þe best ouer alle oþer; and þus gostly createris are seid better þan oþer; and þus bi diuers resouns is on seid better þan an oþer. In þe secounde maner is on seid better þan an oþer, for þe maner and þe forme; and þus of þis is oft o þing seid better þan an oþer. And þus if two men do a þing, þe ton is oft seid to do better þan þe toþer. And þus is a man of harmis seid better þan an oþer, and a prest better þan an oþer, and a religious man better þan an oþer, and a housbond better þan an oþer, for he can better, and doþ better þan þe toþer. In þe þrid maner is a þing seid better þan an oþer, in þis, as it helpiþ better by sum wey and mene to þe ȝend of a þing, þan an oþer doþ. And þus sum tyme a þing þat is seid to be warst to sum man, is bi an oþer resoun sed best for sum aȝenword. And þus seknes, and foul weder, and pouert is to sum men best, wan þei are menis to him to kepe Goddis biddingis, and to geyt blis; and so þei are better to him þan riches, or fair wedur, or hele, wen he schuld tak occasioun by hem to do synne, and displece God, and deserue peyn. And þus aȝenword wan þeis þingis are to man in to cause and help to plese God, þan are þei þe better to him. And þus þow it be better in heuen to seyntis to not traueyl, nor be peynid, as we are here, neuerþeles it is better as for þis tyme; for þus seiþ Poule, forsoþ I am constreynid of two þingis, hauing desir to be dissoluid, and be wiþ Crist, mikil better, certis to dwel in flesche is profit necessary for ȝow. Also men seyn, þow contem-

XXIII. *Ilk man is holden to do the better.*

Phil. i°.

platif lif be þe fairar, actif lif is þe profitabler; and al þing as Crist did it so it was best, for he did ay þe best, and all þingis wiþ out defaut. And it is not to sey of alle þe warkis of God, þis is wars þan þat, and if any þing þat Crist dede miȝt haue be don better, þan were not he best and wisest, nor þe miȝtyest; and þis were grete synne to sey; þerfor þe best þing þat ani man may do is to do þat he biddiþ and counseyliþ to do, and to þat ende þat he biddiþ and steriþ; and þis is generaly ilk man holdyn to do, vndre gret peyn, ȝhe boþ of synne, and of punisching, and better þing may no man do, nor in better maner, nor to better ende. For þus *Ecclus. xxiij°.* is writun in Goddis law, No þing is better þan to drede God and kepe his biddingis, nor þing more helfular þan lok in his biddyngis. *Eccles.xij°.* And eft þus, Dred God and kep his biddingis, þat is ilk man. And *Gal. u°.* Poul seiþ, Noiþer prepuce nor circumcicoun is out, nor cut worþ, not but keping of þe biddingis of God; and ani þing schal not profit to hem but in þis þat God biddiþ him, or counseyliþ him to do it, and as he doþ it for þat bidding and counseyl; and þus is *Matt. xix°.* bidun in þe gospel, If þu wil enter in to lif kep Goddis biddingis, þat are þeis, þu schalt luf þi Lord God wiþ al þin hart, in al þin soul, of al þi mynd, and þi neȝbor as þi silf; and þis is more þan alle brend offryngis and sacrifice, for in þis hangiþ al þe law and prophetis. An syn þis is bidding of God, man is holden generaly for to do þis, for ellis he may not be saue, as Poule prouiþ, for no penaunce, ne purnes, ne chastite, ne oþer þing þat he may do. *Heb. xiij°.* And wiþ out swilk oþer dedis many han comyn to heuen. Also þus seiþ Poule, þat it is better to stable þe hert in grace þan in meytis, þat han not profitid to hem þat gon in hem. Also þus is *1 Sam. xv°.* writun, Obedience is better þan slayn offring, and for to assent is better þan for to offer þe fatnes of schep; for it is os þe synne of wychis to repungne, and as þe synne of idolatrie to not assent; and to obey to Cristis biddingis is man euer holden, and not ay to offer. And many moo witnes are how a man is holdun to do þe

best. Al so þus seiþ Jerom, He erriþ not menly þat of two good þingis puttiþ þe lesse good be fore, and leuiþ þe better; and of þis it semiþ þat he is holdun to do þe better. *Jerom.*

An oþer is þis; þat ymagis of seyntis are not to be worschipid. XXIV. *Ymagis are not to be worschipid.* Þis haue I seid, and to sey þis steriþ me, þat God seiþ in his commaundment, þu schalt not mak þe a grauyn þing, noiþer in ilk liknes þat is in heuen a bouen, ne þat is in ȝerþ be neþ, ne of þingis þat are in wateris vnder þe ȝerþ; þu schalt not lowt, ne worschip hem. *Exod xx°.* And Gregor seiþ þus, If ani wil mak an ymage, as for a bok tul him, forbed him not, but to worschip þe ymage almaner wittirly forbeed þu him; but þi broþerhed stere bisily þis, þat men tak of þe siȝt of þe þing þe more compunccoun, and be kesed in þe worschiping of þe Trinite a lone, for on is to honor þe þing, a noþer is to se þer by wat is to be honorid. And for þis seiþ a noþer, If ymagis be worschipid, not bi vicary worschip, but by þe same worschip of God, doutles it is idolatrie; for noiþer þe stok, noiþer þe craft of man is to be worschipid so. It is certeyn bi witnes of holy writ, and of seyntis, and of experiens, þat we awe not to arett swelk þingis, or þingis formid of mannis craft, heyar nor euen to man in kynd, wam God haþ maad to his ymage and similitude; ne we owe not to rett hem more lek to Crist, or to seyntis, in form or representacoun, þan man, ne worþiar ne holyar gostly; ne we howe not to hope ne trist in hem more, ne luf hem better, ne ȝef hem moo þingis, ne grace. God biddiþ vs honor man many fold, and for many causes; and it is not were he biddiþ so worschip þer ymagis, but his forbeding to worschip hem is opunly found. And many veniaunces are schorid to her worschipars, for þus is writun in holy writ, Wat profitiþ a grauen þing? for his feynar haþ hopid in his feynid þingis, þat he schuld mak doumb simulacre. Wo to him þat seiþ to a tre, be sterid, and a stil ston, arise; weþer it schal not ken sciens? Lo it is helid wiþ gold, and ilk spirit is not in þe bowell. And eft, þe trees polist of forgars, and engilt, and *Another.* *Hab. ij°.* *Bar. uj°.*

siluerid, is fals, and may not speke; þey are bout in ilk price, and in hem is no spirit. Wiþ [out] feet þey are born in schuldres, schewing to men þer owne nobeley; þey schal be confoundid þat worschipun hem. If þei fal in to þe 3erþ, þey schal not rise of hem silf: if ani sett hem vp, þey schal not stand. And if þei þole ani iuel or good of ani, þei schal not quit; þey may not ordeyn a king, ne do a wey, ne 3ef riches, ne quit iuel. If ani vow a vow to hem, and quit it not, þey schal not ax it; þei schal not liuer a man fro deþ, ne pulle a wey þe feble fro þe mi3tiare; þei restore not þe blind to þe sy3t, ne liuer man fro need; þey schal not haue mercy of þe wydowe, ne do wel to þe faderles; þei han no feling; þei are forgid of forgers, and of goldsmiþis; þei schal not ellis be, not but os þe prestis wel; þey schal lefe fals þingis, and repreue þo þat are to cum after; þey reyse not a king to regioun, þey schal not 3eue reyn to men; þey schal not deme dome, ne liuer þe regioun fro wrong, for þey may no þing; þey schal noiþer curse kyngis, ne blesse; þei schal not schew tokunis in heuen, ne schyn os þe sunne, ne 3ef li3t as þe mone; after þei schal be rotun, and schal be repreue in þe regioun. Better is þe iust man þat haþ no simulacre, for he schal be far fro repreuis. Þus seiþ þe prophet Baruc. And þe wise man seiþ, þei are vnblessid, and her trist a mong þe ded, þat han callid goddis þe werk of mannis handis, gold, siluer, and fynding of craft. Or if þe carpenter hew doun of þe wode a tre, and graue it diligently, and forg it, and mak a dwelling for it, setting it in a wal, festining it wiþ irne þat it fal not, loking to it, witing þat it may not help it silf, it is an ymage. And of his substauns, and of his sonis, and of his weddingis making a vow he enquiriþ. He schamiþ not to spek wiþ it, þat is wiþ out sowle: and for hele he prayeþ þe seek, and for lif þe dede, and incalliþ in to help it þat is vnprofitable; and for jurney axiþ of it þat is vnprofitable in all þingis. Blessid þe tre þat ri3tfulnes is don by; but þis þat is maad an idol bi hand, is cursid, and he þat maad it. Þerfor respice schal

Baruc. *Sap. xiij°.*

Sap. xiu°.

not be idols of nacouns; for þe createris of God are maad in to hate, and foundingis to þe soul of men, and to fot trappis in to feet of vnwyse men. For þe multitude brewyt to bi þe spice of þe warke, now þei ȝeue to hold os God þat bi forn was honored as a man. And þis haþ ben þe desseit of mannis lif; for men deseruing oiþer to affeccoun, oiþer to kyngis, þey han ȝeuen þe incommunicable name to trees and to stonis; and it sufficied hem not han errid about þe sciens of God, but lyuing in bateyl of vnkunning, þus many and gret iuel þey calle pees; forsoþ oiþer sacrifying þer sonis, or making merk sacrifices, or hauing warks ful of wodnes, þey kepe noiþer clene lif, ne wedding, but on sleþ an oþer bi enemy [? envy], and vowtrand, or doing a vowtri, drying, and al oþer mengid to gidre, blud, mansleyng, þeft, feyning, corrupcoun, vnfeiþfulnes, trouby, periury, noys, wasting of þe goodis of God, filyng of soulis, chaunging of berþe, vnstedfastnes of wedding, vnkynd lechery, and vnchastite. Þe worschiping of cursid idols is þe bikynning, cause, and ende of all iuel; for wil þey joyen, oiþer þei wax wode, or prophecyen fals þingis, or lyuen vniustly, or for sweren hem sone. Wil þei trist in þe idol þat is wiþ out soule, swering iuel, þey wen hem not be noyed; þer for boþ schal cum worþly to hem, for iuel þei felid of God, tenting to idols. And vniustly þei sware in idol, dispicing riȝtfulnes.

But þu sey aȝen, þat þes, and oþer swilk, are seid of idols þat vnfeiþful men worschipid as þer god, and in wilk þei worschipid deuel, and þat forgid to þe liknes of no þing; for þe apostil seiþ, An idol is no þing in þe world; þey are not seid of ymagis brout in bi þe kirk. For þe decre seiþ, Cristun men callen not worscipful ymagis goddis, ne seruen not to hem as to goddis, ne put not hope of help in hem, ne abidiþ not in hem þe dome of help to cum, but þei worschip hem to þe memory and record of raþer men, but þei serue not hem wiþ Goddis worschip, ne any creature; þus seiþ þe decre. Forsoþ þe decre seiþ wel, acording holi writ, þat cristun

1 *Cor. uiij°.* *Decre.*

men serue not to hem, ne to ani creature, bi Goddis worschip; þat is þei how not to serue to hem; ne verrey cristun men don not; þerfor þei þat don are not verrey cristun. And it is to note, þat in diueris maners a man haþ a god. First alle we han God Almi3ti, þat is God to alle, and autor of lif, and 3efar of alle goodis. Þe secound, he haþ god þis þat he moost lufiþ, and wer in he tristiþ, as in God; and þus mani han mani goddis, þat þei sett in þer affeccoun bifor God Almi3ti, and to serue þeym raþer, and wam þei more worschip; os it semiþ of dedis, and of sawis of þe scripture, and of seyntis. And in diuers maner doþ man idolatre; first wan he settiþ in his affeccoun ani þing bi for God; þe secunde, of vndu ordre and cause: and þus on þre wise; first, 3euing to þe creature þing onli to God du; þe secound, honoring God vnhonestly; þe þrid, honoring þe creature for God, and vnhonestly. And þus man doþ idolatre in hert synning; for als mani idols haþ a man, as he haþ dedly synnis. Also of his gold and siluer a man
Col. iij°. makiþ an idol, wan he worschipiþ it a boun God, for þe apostil seiþ, þat auarice is seruice of idolis. And þus man hoping ouermikil or tristing in a ymage, or making oþer to trist þer in, þat he may coueytously geyt þer good, forsoþ he makiþ to him þer of an idol, and þus in maner doþ as foul idolatre as eþen men. And þis may not be noyed to be don, for many trowen þat ymage to be God, and many trowen Goddis vertu sogetly to be þer in, and þus þey are more affect to o ymage þan to an oþer; þat doutles is idolatre, as trewe men seyn. And þus mani erren, and þis were to be
Austeyn. mendid. For þus seiþ Austeyn, Vtterly þei han deseruid to erre, þat han sowt Crist and his Apostlis, not in holy boks, but in peyn-
Clement. tid walls. Also Clement seiþ, If we wil verreyly worschip Goddis ymage, doing wel to a man, honor þe verey ymage of God in him. In ilk man forsoþ is þe ymage of God, but þe similitud of God is not in alle, but were þe sowle is beninge, and to mynd pure. þerfor if 3e wil verily worschip þe ymage of God, we opun to 3ow þis þat

is verrey, þat 3e do wel to a man þat is maad to þe ymage of God, and 3eue him honor and reuerens; 3euit meyt to þe hungry, drink to þe þristy, cloþis to þe nakid, minstring to þe seek, herbarow to þe straunger, and necessarijs to þe prisouner. And þis is þat schal be gessid verrily done; þeis gon so myche in to þe honor of God, þat he þat doþ not þeis þingis, if he may, schal be trowid to do despit to þe ymage of God. Wat honor of God is þis, to ren a bout bi tre, and stone, and formis, and honor as God veyn figeris, and wiþ out soule, and despice man, in wam is verily þe ymage of God. But and beþ certeyn, þat if ani do mansleing, spowsbrekyng, or ani þing of wrong to man, in þis þing þe ymage of God is sylid; þis seiþ Clement. þerfor now, as Poule biddiþ, fle we for worschiping of idols; for 1 *Cor. x°.* now is God maad man, and perid haþ a man, and schewid to us al þingis of his godhed þat are to lif, and to pite, and we are maad on wiþ Crist, and his body, and his membris, and quiknid of his spirit; þat we schuld do no idolatre, ne worschip no þing for no iuel ende; þat we schuld mak now no dead ymagis, ne idolis of our self, þat we do wan we are wiþ out þe spirit of Crist, and lif in pride, lechery, and fals coueytis, and swilk oþer synnis; þan are we foul idols and foul fendis ymagis, as Crisostom merkiþ wel. And if *Crisost.* we worschip and luf þeis þingis, and oþer men for hem, doutles we are foul, doing idolatrie; and þus we do wiþ oþer createris wan we honor hem a3en Goddis bidding, and a mis, and for foul ende, as Austeyn declariþ. And þus we schuld flee idolatrie þat we do wiþ *Austeyn.* men, þat honor we mikyl more þan Iħu Crist; for wan a man is sett to do þe office of God, and haþ not in him þe vertu of God, ne wit, ne wil, ne dede, wat is he but ymage and idol maad of men. As Bernard seiþ, A kynge vnwise is but a nape in þe house rofe; *Bernard.* and þus it is of prestis, prelatis, and of oþer religioun, in þe same maner. Wil þu hast habit and schauin croun, and oþer signis wiþ out vertu and lif of spirit, and wiþ out þe dede; þu art but peyntid and lied ymage, as Jerom witnessiþ wel, and idols and similacris. *Jerom.*

Archedeacoun. Archedeacoun seiþ, As þe heþun men had sex kyndis of similacris, cleyen, treen, brasun, stonun, silueren, and golden, so han lordis now sex kyndis of prelatis. Cleyen similacris are fleschli prelatis, *Salme xuiij°.* of þe wilk þe Salme seiþ, I schal do hem awey as þe cley of þe stretis. Treen similacris are prelatis rude in þer doctrin, and on- *Jerom.* sensible of wit. Jerom seiþ, Þe tre is woundun in siluer, þei are seid to be maad in to prelatis, for þei are tan vp wiþ out mater of dignite, bering vp in her schuldres þat are not but in opynioun. Brasyn prelatis are þei þat han worldli eloquence; of wilk þe 1 *Cor. xiij°.* apostil seiþ, I am maad as bras sounning, or as þe cymbal tynking. Stonen prelatis are þey endurid in temporal þingis bi þe affeccounis of men þat þey brek bi seculer power. Silueryn are þey þat seyn wiþ þer maister to þe persewars of Crist in his membris, Wat wil 3e 3eue vs and we schal betray him to 3ow? Goldun prelatis are þey þat are maad only for nobelay of kyn; þus seiþ he. In swilk men schuld idolatre be fled, for þei schuld desir no worschip, obediens, ne seruice, but as God biddiþ hem; so þat in hem God be honorid, seruid, and obeyed, and neuer bid but his biddingis; nor put not his bidding be hynd, for keping of her, for þus doyng þei don werst idolatri, and taken to hem þe honor þat God schuld haue, and putten him out. And þus men schuld obey hem, and trust and serue, os God biddiþ, and no farþer; þat þei do not idolatrie wiþ hem, if þei obey to þer biddingis a3en Goddis biddingis, or trust to þer wordis, if þey be not wordis of God.

XXV. *The Gospel writun not to be worschippid. Crisost.* Þis is an oþer point; þat þe gospel writun is not to be worschipid. As to þis I haue rehersid þe sentens of Crisostom, were he seiþ þus: Sum wil schew hem holiar þan oþer, þei bind to gidre þe part of an hem, or of heris of seyntis, and hangen vp hem. O vnpite! þei weling schew more holines in þer cloþes, þan in þe body of Crist; þat he þat 3et þe body of Crist was not helid, schuld be sauid bi þe holines of þe hem of his cloþ, þat he depering in þe mercy of God, trust in þe cloþis of men. And þe same sentens

he haþ a3en hem þat han þe gospel writun hanging a bout þe neke for 3ele. Wan þei han hirid it in þe kirk and are not 3elid, and axiþ weþer is þe gospel in leuis of wordis, or in vertu. If it were in þe leuis, þu hangist it resounably, but now it is not in þe leuis of þe parchemyn, but in þe vertu; and bi hering þu art not 3elid, þerfor in veyn þu hangist þe leuis a bout þi neke. And Jerom seiþ, Wene we not þe gospel to be in wordis of writingis, but in wit, not in ouer face, but in þe merowe, not in þe leuis of wordis, but in rot of resoun; þus seiþ he. But worschiping is tan on mani maner wis; I suppose þat we how not to honor þe gospel þus, þat is to sey, þe henk, or þe parchemyn, and þe figeris; wening werkyng to be gostly in hem, or þe spirit of God, or þe godhed; noiþer þat swilk writing bi hem silf drif a wey fendis, or seknes, or kep fro harmis, as sum not vndirstonding wel gostly þingis demun; þow we, taking 3ed to þe þing, may after agre worschip such þingis writun, as men seeng þe letter or selle of a lord, may bow him, or do of his hod; and to þis sentens I suppose Austeyn to cord. If he comend hem þat worschipun þe gospel writun or oþer writingis, not for þei rettid hem in hem self holiar or vertuosar, or more effectual, þan oþer, but for þe honor and reuerens þat þei haue finaly in þe þing takun bi hem. But if þu sey, bi þe towching of Cristis body mani were helid, and bi þe towching of his cloþis, as þe gospel schewiþ, and þe apostle sent sudarijs to put on men schaking wiþ fendis, and þei were dryuen a wey. And it is seid, þat a woman maad an ymage of Crist, and an herbe bi touching þer of reyceyuid þe vertu of heling, þer for man mayꝫ tryst in swilk þingis. And to þis I seid þus, bi sentens of doctors, þat Crist is more excellent and vertuosar þan oþer createris; þe secound, þei þat were helid were not helid sympli bi þe touching, but for þe trust þat þei strechid finaly in to God. And for þis seiþ Crist, þi feiþ haþ maad þe saue. And eft seiþ þe bok, þat noiþer herb ne plaster helid hem, but þe word of God, þat heliþ al þing;

Jerom.

Austeyn.

Marc. u°.

and mani touchid and were not helid, noiþer to body nor to soule. To þe þrid it is seid, þat suilk þingis were first þolid, and miraclis for rude men, and hem to be confermid in þe feiþ. But now þe opun is opun, it is veyn and supersticion to þe peple to haue swilk þingis. Þus seiþ Crisostom, Sum miraclis are of God, and sum of þe fend, for it is to kum power to be 3euen to þe fend to do signis not of good part, þer for we how to seek if it be necessary after þe tyme or not. If Crist dede miraclis for þe conferming of þe vnfeiþful, it is opun, wan non is vnfeiþful, it is no nede to do miraclis; þerfor he þat doþ an vnprofitable signe is a fals profit, for he doþ not to edifie oþer in þe feiþ, but þat he boost him silf in his dede. Þus seiþ Bede, and rehersiþ Gregor, þe tokunnis of miraclis, in þe beginning of þe kirk, were only necessary þat sche schuld growe to þe feiþ, norischid wiþ miraclis, as we watteren plantis til þey han ben rotid, and þan we cesser to watter.

Chrisostom.

Bede.

XXVI. *Charmis.* Þeis are oþer two poyntis. On þat charmis on no maner are leful. An oþer, þat it is supersticious to hang wordis at þe nek. As to þeis I haue seid þus; In þe law of God is þus writun, Wan þu cumyst in to þe lond þat þi Lord God schal 3eue þe, be war þat þu wil not folow þe abhominacoun of þe folk þat þer be, ne be þer not found in þe þat compasiþ his sone or dowter, drawing bi þe fire, ne þat askiþ ariolers, nor dremis, ne chitering of briddis, ne þat þer be wiche, ne enchaunter, þat is chermar in our spech, ne þat axe counseil of hem þat han iuel sperits, noiþer at diuinar, ne seek of dead þingis þe trowþ; for þe Lord wlatiþ of þeis þingis, and of þeis maner of felonies he schal do þeis folk a wey in þi entry; þu schalt be perfit, and wiþ out spot wiþ þi Lord God. And eft, Bow þu not to þer wicchis, ne axe no þing of þer ariolers, þat 3e be not polut be hem. 3e schal not a wat dremis, ne diuyn bi criing of briddis, ne clip þe hed in to round, ne schaf þe hed, ne calle vp on þe dead; 3e schal not prik 3or flesch, ne mak to 3ow ani figeris, nè stigmes, þat are woundis. But if þey sey to 3ow, seek of Phi-

Deut. xuiij°.

Lev. xix°.

Isa. viij°.

toneris and of diuineris, þat gnasten wiþ þer teþ in her chauntingis, weþer not a peple schal seek visioun of her God, for þe quek and þe dead? þerfor goþ more to þe lawe and to þe witnes, þat if þei sey not after þis woord, morow liȝt schal not be to hem. Also þus writiþ Austeyn, and is put in decrees, Feiþful prestis ammonest *Austeyn.* þe peple, þat þei wit þer wichecraftis and enchauntingis to may do no þing of remedy to ani seknes of man, ne of best, noiþer to best langering, halting, or sare, or doing to lech ani þing, but þat þei are panteris of þe wold enemye, bi wilk þe fals fend enforciþ to deceywe mankynd. If ani clerk vse þeis þingis be he degradid, and þe lewid man þat vse þeis þingis be cursid. And eft þus, A *Austeyn.* waytiþ not þeis Egipcian daies, þat we call dysmal, ne kalendis of Janiuer, in wilk sum seyingis, and comessacouns, and ȝeftis, are ȝeuyn to gidre, as in to begynning of good ȝere, ne monþis, ne tymys, ne ȝeris, ne dayes, ne course of þe sunne, ne þe mone, for ȝe þat a waytun þeis or ani oþer diuiningis, desteneys of auguris, or tenten to hem, or consenten to þe waytars vnprofitably, and wiþ out cause, he howiþ more to his dampnacoun þan to his saluacoun; or þei þat seek bi noumbre of lettres, or of þe men [moon?], and figer of nigramauncy, þe lif or deþ of þe seek, or welþ or disess to cum, or þei þat tentun to dremis writun, and falsly tytlid in Daniel's name, or canelis þat are callid of þe holy apostolis, or chitering of briddus, or sich oþer, for hous to be maad, or weddingis to be couplid, or in gedering of herbis, seiþ ani charme but þe *pater noster*, or þe crede, or puttiþ ani strowis wiþ figeris writun on men for any infirmite, or vp on bestis, or tenden to wiche falsnes in hailes or tempestis, þey þat trowen to swilk þingis, or gon to þe hous of hem, wite þei hem to haue brokyn þe cristun feiþ, and þe baptem, and to be paynims and apostatais, þat is goyng o bak, and to be þe enemyes of God, and greuowsly to haue incurrid his wraþ, be [but?] if þei mend bi þe penaunce of þe kirk be recounsilid; for þe apostil seiþ, Weþer het ȝe or drynk or do ani oþer þing, do all 1 *Cor. x°.*

þingis in þe name of our Lord Iħu Crist, in wam we lifin, are sterid, and ben. Þeis sawis and sich oþer like are trowþ endles, and bidun to us to be kepid wiþ out dispensacoun boþ of God and
Decre. of þe kirk; as þe decre seiþ, þat þow no þing of iuel be schewid to be in swilk þingis, neuerþeles 3et þei are defendid of þe kirk to feiþful men, þat þei go not a3en vnder þe spice of diuining to þe wold worschipping of idols. And þus þei are bidun to vs to kepe þat we how not to rette þeis þingis in to God til vs, noiþer þis to cause in vs goostly vertues ne maners, noiþer þei may 3eue til vs grace ne hele, but if we kepe Cristis biddingis; ne þei may not harme vs, if we do his biddingis, for non aduersite schal noy vs, if wickidnes lord not in vs. And if we do his biddingis, al þingis schal obey to vs, os þei are maad to serue vs, and to be soget and boner to vs, and we how not to vse þeis on ani maner, not but as God biddiþ, and counseiliþ vs; þerfor þis semiþ helful, if ani be vexid wiþ seeknes, or greuid wiþ vniust nei3bor, or on ani oþer
Job. xiij°. seid greuid in ani maner, þat he say wiþ Job to God, How many wickidnes haue I and synnis, schewe me my felownies and my defaultis, þat I wit wat me lackiþ, and þat I mend my sarow, and haue mend þe þingis þat I haue misdon, oþer be vnkunning, or infirmite, or be maleyce, and tak þeis disessis for mending and mercy of God, and mikil less þan I haue deseruid; and tak þan swilk medicynis os God haþ maad, and bidun, and desseyue not veynly himsilf, ne incur not more indignacoun, for it is certeyn þat God haþ don many yeniaunce for þeis felownies, and al are writun to our disciplin, correccoun, and warning. And who þat
Jac. i°. nediþ ani wisdam, or help for ani þing, axe of God, as seynt Jame seiþ, and al þat is spedful schal plentiuowsly be 3euun to him. But neuerþeles, as comyn spech techiþ vs, and Goddis lawe, and clerkis charmis are callid in diuers maner. And þeis þingis may be vsid in syndre maner, þerfor it semiþ to me spedy to clere sum wat þis maner; þerfor I suppose her, þat charmis and enchaunt-

mentis for bidun þat þe it are þat are brout in bi fendis curst, and bi stering of fendis, aȝen þe bidding of God, and also be mannis vanite and foly, wiþ out ground of God Almiȝti, and in wilk men trystun of help wiþ outun him, and oftun aȝen as ȝeþun and vnfeiþful don; þus we callid charmers þo þat wil bi þer curst haue a þing þow it plece not God. And þis schewiþ what is a charme, weþer it be charme maad or writun, or þe wirking of þe charmar. And enchauntors are þoo þat in callun fendis to ken hem þingis, or to telle hem þingis be for, or to help hem, weþer þei do it bi preyor, or bi sacrifice offrid to hem, or bi ani oþer vnleful maner. And swilk we callen phitoners. Also ariolers þoo þat maken placis to here God, or wenun to bow God to do for þe place, as Balaam þat sowt to curse þe peple aȝen Goddis bidding: and wan he miȝt not curse hem in o place, he sout to curse hem in a noþer, and went þat God wold haue bowed tul hem. And ruspiceris are þoo þat loken to horis or tymis, are goddis or oþer gouernoris, or wen þat þei may bowe God to do þing in on houre, þat he wil not do in an oþer. An augurreris we calle þoo þat tentun to þe garring and fliyng of briddus, as if þei brout good or harme, or God be led oþer wise þer bi, to do oþer wyse þan as is iust, and good, and merciful, and trewe. And dremridars we calle þoo þat tentun to dremis, os if þey drem bi original and principal cause of God; or iuil or good bi led bi þe drem to do veynly, or vniustly, or to be chongid. Nigramauncers are þei þat bi figeris or markyngis vp on þe dead body of best or of man, þus enforciþ to geit wityng, or to wirk, or þus to bow God. And on þis maner God forbediþ to clep þe hed in to round, or to schaf þe berd, or to mak þus ani figeris on þe dead, os to geit ani þing þer by, but if God wel, or ellis to bow him or chong him þer bi; þus we callen þe magis, þoo þat calculun bi þe sternis þingis to cum, wening as þei were Goddis gouernours, chef of þis world, or ellis þat God may be chaungid, and led bi hem. And þus are callid geomanceris, þat werkun bi

þe ȝerþ. And idromauncers, þat þus wirkun bi þe watir. Ayeromauncers þat wirkun bi þe eyre. Piromauncers þat wirkun bi þe fire. And spices are content vnder þeis maney, as doctors declarun wel; Austeyn, Gregor, Basil, and Isidor, Crisostom, Lincoln, and oþer. And holy writ in many places dampniþ þeis þingis. And þus sortilegers þat settun þer curst finaly in þe cauil, and wenun þat
Austeyn. þis lediþ or bowiþ ani þing finali to profit ende. And þus Austeyn seiþ, þat þer are þowsand spices of veyn supersticoun, þat is, þing veynly ordeynid, and veynly vsid, and veynly þat men atristun in, and all silk þingis are forbidun ȝe in þis, þat þu schalt not tak his name in veyn. And syn God haþ forfendid þeis þingis, and holi doctoris boþ and þe kirk, as is oft declarid, it is veyn and supersticoun, and þe kind of idolatrie to vse such þingis aȝen þus mäni biddingis, autoritees, witnes and counseilis, be for þat man may proue bi holy writ, and wittnes of seyntis, for þis is soþ, þat is not contrari to himsilf, ne holy writt contrary to itsilf, ne feiþful doctoris contrary her to, þat seyn to us how þeis þingis are iuel. And if men sey þat swilk þingis are spedeful, for God haþ ȝeuun vertu in herbe, in word, and in ston, and men sem oft at ee þat swilk þingis help, it is soþ þat God haþ ȝeuen vertu in all þingis, þat he haþ maad and ordeynid how þei schal be vsid, and in to wat ende. And so how ilk man to vse hem as he ordeyniþ, but not aȝen his ordinauns, ne wiþ out. And so þis ȝeuiþ not proue, þat þei profit hangid a bout þe nek; bi for þei men fyndun writun and bidun. And þan men seyn swilk þingis help; þis is no certeyn wiþ outen bettar proue, or grounde; for as doctors declarun wel, sum tyme men wen to seè a þing wan þei see it not, os is schewid bi jogulors, dremers, and rafars. And sum tyme man is holpun bi treyst þat he haþ in o þing, or bi dred entrid, and not bi þat þing as phisek techiþ and experiens. And sum tyme men wenun to be helpid, whan he is mikile more hendrid. And wan þe fend haþ men in daunger, sum tyme he deseiuiþ hem tul þey do him sacrifice, and

þan he cessiþ to harme hem, or fendiþ hem ouer wyl. And þus þei are seid to help. But wan þis is lokid feiþfuly, þey are wel more hendrid þan helpid, wyl þei are brout in to mis trowþ, and hopiþ to haue helpe wiþ out God. As þe decre declariþ wel: And *Decre.* if þei sey it be semiþ bi holy writ þat enchauntmentis are good, for þe Salm seiþ þus, Synnars are alienid fro þe wombe, þei haue errid *Salm. luii°.* fro þe wombe, þei spek fals þingis; wodnes to hem vp on þe similitude of þe serpent, os of def heddir stuppend her ȝeris, þat he here not þe voyce of þe enchaunter, and of þe venyn maker, enchaunting wisly. To þis we sey þat God bi his ensaumpel reprouiþ synnars þat stoppun her ȝeris, and wil not here his word, ne cast out þe wold venyn, and be helid, and reseyue vertu to ȝele oþer. It folowiþ not of þis, wiþ out more ground, þat he approuiþ her charm forbydun. For in holy writ he enformiþ men and prestis bi similitudis, and ȝet he forbediþ men to vse hem; as he seiþ, þe oxe knowiþ his weldar, and þe as þe crib of his lord; leding vs bi *Isa. i°.* hem to know our God, and reprouing vs if we know him not. And neuerþeles be biddiþ vs, Wel ȝe not be maad as hors or mule; in *Salm. xxxi°.* wam is not vnderstonding. And þe apostil seiþ, Wil ȝe not be *1 Cor. xiii°.* maad barnes in wit, but in malice be ȝe litil. Þerfor seek ȝe a pleynar ground, þat wil stable þeis charmis, þat men usen amis. But God for his endles mercy kepe fro þe malice of þer charmis, and charmers, and coniurars, wichis, sortilegeris, and oþer þat are put in þe general sentens and cursing of þe kirk, fro all þat wirkun bi fendis curst, or veynli wiþ out God, and to wickid ende, and namly fro hem þat enforcen to charme in to iuel dedis, or not to obey to Cristis gospel, ne to þe teching of þe apostlis, and prophetis, and feiþful doctors. Ne þat we schuld know it, ne lif þer after, seying þat we may not understond it, ne þe holy doctoris þat han expound it, wilk þe kirk haþ canoniȝid, but wil led us after oþer dremis, and her ymaginacouns, blouing veynly wiþ fleschli wit, tul þei hold not Crist þe hed, ne go after him, ne sett in him þer

ground; but can sey þat wordis of holy writt, and þat are canoniȝed of al holy kirk, soundun not wel, and wel lede vs bi a kirk þat þey seyn erriþ oft, and disseyuiþ and is deseyuid, begiliþ and is bigilid. God Almiȝty kepe vs fro þe malice of þer charmis, and fro þer supersticiositeis, vanites, errors, and desseytis; þat we noþer be disseyuid bi hem, ne disseue oþer men, ne bow not fro Crist tul a noþer, ne hold gospel oþer þan is; for þer is non oþer. And comfort he vs in þe power of his vertu, and in himsilf; and cloþ
Eph. uiº. he vs in his armor, þat we may aȝenstond þe sautis of þe fend; for to vs is no wrestling aȝen þe flesch and þe blud; but aȝen princis and powers, aȝen reulers of þis world, of þeis merknes, aȝen gostlynes of wrechidnes, in heuenly þingis; þerfor tak we þe armor of God, þat we ma aȝenstond in iuel day, and stand perfit in all þingis; gird þe lendis in trowþ, cloþid þe habarioun of ritfulnes, þe feet schód in þe making redy of Cristis gospel of pes, taking þe scheld of þe feiþ, in þe wilk we may sleckun all þe firun dartis of the enemy. And þe helm of hel, and þe swerd of þe Spirit, þat is þe word of God; in ilk tyme preying, and biseking in spirit, and wakyng þer in ilk tyme, þat we may wet how it is to lif, and to answere to ilk, and to ȝeue resoun of þat feiþ and hop þat is in vs. þus be comfortid in þe Lord. For now is no wrestling to vs aȝen flesch and blud, noiþer to do fleschly batayl, noiþer to sle mennis bodies, nor ȝet to stryfe for fleschly þingis, þat are but after þe flesch. Our wrestling is not only, ne principaly, aȝen þeis þingis, but aȝen princis and powers, rewlars of þis world of þeis merknes, þei are not only fendis and swilk wickid speritis, but þei are also wickid men þat ledun þis world in blindnes, and error, and foli, and malice, and lettun hem to know Crist, and behetun hem grace, wan þey mak hem sikir, ne wit not for þei schal haue it. Wyl þei hemsilf lyuen in þer corrupcoun, wot not how þei may mak hemsilf sikir; þey are rewlars of þe world of þeis derknes, for þei hiȝt men assoyling, wan þei wit not if it be, and þey led

boþ himsilf and þeis þat þey assoyl in blindnes, and desseyue boþ. And þus wan þei condemp vniustly a iust man on many sidis, þei led men in blindnes, and þus wan þei erre are desseyuid and disseiuen, all þis is in mirknes. And ȝet þey deny to men þe undirstonding of þe gospel, and seyn men may not undirstond it, and þei graunt þat þei undirstond it not, and þei wel bi deneris. And þus þey may not deme but þat þei lede þis world in mirknes. But it is scham to hem to sey þus, þat ere kirk erriþ, sin he and his kirk is o persone, and also if þe kirk err, men may be in dout of her dedis, wan scho erriþ, and wan not; and were it vnsikir to trow to her canoniȝing, approuing, or afferming, or autoriȝing bifor þat þei proue hem bi sikirar ground; þerfor as God ordeynid men to strif aȝen þeis princis, þat all be drifun in to þe seruice of Crist, and groundid and formid bi him. And oþer goostly þingis of schrewdnes in heuenly þingis, þat are þei þat feynun in ypocrisy and color þingis þat þei tak and understond misser, as boþ holy mennis lif, and oþer vertuous werkis, þat men mis vndirstonden now, and turnen al in to pride and coueteys, and vndir lustis. And þus turnen sacramentis þat are gostly þingis, for gostly þing don, vse þei more in fleschlynes þan in to gostlynes, as in to coueyteis of þe flesch and þe world. Aȝen þeis þingis bihoue men to wrestil in þo maner, as Crist himsilf ded and his apostlis. And þerfor it behouiþ to tak þe armor of Crist, and gird our lindis in his trowþ, þat our affeccoun and al our lif and wark be led bi him, for he is þe first trowþ. And þan we be cloþid þe habarioun of riȝtwisnes, to held to ilk man, þat we howe bi his lawe to frend and fo, to suffreyn and suget, and þat we deme non man, but as God biddiþ; for who is he þat seiþ þis þing schal be don, and þe Lord comaund not, but Balaam seid he miȝt not spek, but þat þe Lord put in his mouþ, and þerfor wan he wold haue cursid hem in anger, he blessid hem; and mak ȝor feet to be shod in arayng of þe gospel of pees, þat al our wark and our wille be to mak pees; and

Num. xxiii°.

Eph. vi°.

take we þe helme of ȝele, þat is good hope, and þe swerd of þe Spirit, þat is Goddis worde, boþ to strik wiþ, and to vndirnem misdoars, and to defend hem of. But if þei sei may we not vndirstond, appily þei wot not, for God may ȝeue vndirstonding to wam he will. And if þei suppose hem to han, and of God, so may God delen it til an oþer, and þerfor may þe first wit if þei sey þei haue not, þan are þe foolis to deme men. And þan dar I wel sey, þei vndirstond not þeis men, þat þei wet weþer þei sey wel or iuel. If þei sei we can not, or we vndirstond amis, pray we hem, for Iħu sak, to enform us, bi þe trowþ of holy writt, and trowþ brout out bi resoun, þat may not fayle, and bi sensible trowþ, and be we euer more redy to be mendid bi þe trouþ of Crist, for we are not so sikir þat we be wiþ out faut, error, and vnkunning. Þerfor þat we may cum out, and cum to þe knowing of trowþ, and lif þer after, euer pray we to Iħu Crist.

XXVIII. *Of vowe.* An oþer is put and is askid þus; þat þe vowe of religioun is aȝen Cristis gospel. To þis I haue seid þus, þat þe name of religioun is takun in mani maneris; os sum tyme for þe trowþ þat rewliþ a man to serue duly his makar. And sum tym for þe act and þe state procedyng of þis religioun. And þe þrid, materialy, for þe personis þus enclinid. And þus þe keping of Cristis lawe is callid religioun, bi holy writ, and holy doctors. In þe secound maner are religious callid þoo þat departun from oþer puple bi sectis foundun, and bi tradicouns, and oþer sensible ritis. And in þis maner wer þer þre sectis among þe Jury, Phariseis, and Esseis, and Saduceis. Eft it be howuiþ to not, þat to a wowe is a resonable creature to obey him to his souereyn, to kep sum hard þing þat is sensible, or vnsible, a bout þing ay lasting or temporel, wise or vnwyse; wise, wan it is acording to God, efter his lawe to þe worschip of God, and profiȝt of þe vowar; vnwise, wan it is only about temporal þingis, or vnhonest, or vnprofitable to soule hele; werfor it be howuiþ þe vowar be in fredam, hauing feruor to do plesing Goddis

þingis, þat are to soule hele; and þat he entend to fulfil, ellis he synniþ in vowing, and so his vow is synne; as if it be more for lust of flesch, pride of world, or to geit temporel riches, or in to harm of ani man, or swilk oþer, þan for honor and worschip of God. Þerfor it is seid þus, four þingis are requirid to ilk vowe þat oblischiþ: first, principaly, þat it be maad to God, sin it is þe worschipful dede only to be 3euen to God. Þe secound, þat is bi þingis only good and profitable to hele of soule, and not iuel þing, nor of filþ, nor vnleful, ne noyes to ani man, ne letting of ani maundment of God, or counseil of Crist, efter þe decre of Isidor, *Isidor.* seing þus: In iuel hi3tis, kut þe filling a wey of þing þat is hi3t. In fowl vowe, chaunge þi decret, and do not þis þat þu hast vowid unwarly. Þe þrid, þat it be made wiþ deliberacoun, þat þe purpos or entent be not misrewlid, for if it be foly, or vniust, or vndiscret, or letting þing more profitable, it is not to be kepid, but vtterly to be brokin, after þis þat Ecclesiastes seiþ, An vnprofitable and a *Eccles. u°.* foul hi3t displeciþ God. And as he is seid vnfeiþful þat doþ not þis þat he hi3t, so is he þat doþ not of þe feiþ, þat is of þe ground of God, or not of good in witt or ordre, for ilk þing þat is not of *Rom. xiu°.* þe feiþ is synne. And in a oþer place it is seid, þo vowis of foolis are to be broken. And wilk þei are Hugo declariþ, in his book of *Hugo.* sacramentis, seying þus, Þo fowl wowis vndirstond al þat are iuel of hem silf, or ellis þof þei be good, þei are not ordinat. Or wan more iuel is of hem þan good is in hem. Þe fourt requirid to a vow is, þat it be wilful. Þan if þe vowe of religioun is circumstaunsid, þan it is plesing to God, and wiþ þe gospel; ellis if it be contrarili be gunne, led, or contenid, who doutiþ þat ne it is synne? Þerfor iuge religiouse men in þer consciens, if þei ground hem þus in her vowis, and ilk feiþful man loking in holy writt, and þe lif of Crist and his apostlis, and her dedis, after þingis þat are seid semyn to be contrary. Certeynly if þe vow of religious men, or of ani man, is not wiþ þe gospel, to þe perfeccoun of þe fredam þer of,

59092

but in ani maner letting or trobling or tariing þing þat þe gospel biddiþ, or counseiliþ, þan certeynly al so it is a3en þe gospel; after
Luc. xi°. þe sentens of Crist, þat seiþ, He þat is not wiþ me, he is a3en me, and he þat gedreþ not wiþ me, he scateriþ. As if ani person obeyed him wiþ wickid stering, or onordinatly, to do ani þing þat is forbedun bi þe law of God, or to lef þing þat God biddiþ do, as sum wil mak her awowe þat þei wil not do þe dedis of mercy, oiþer þat þey wil not ehyt flesch, tul þei be vengid of sum man, but if he ouer tak, þei wille oþer mak a vow to fast, or to go pilgrimage, for to do þer lechery, or veniaunce of sum man. Also þoo þat bydun hem to kepe ani staat or degre, or rewle more for cause of hi3nes of þe world, or worldly riches, or lust of flesch, or to do ani þing, oiþer bi her causis, or ellis wan he is lettid bi þe vow to do þe ded þat God wold him to do, as þus his vowe is a3en þe gospel. And ilk þat vowiþ ani þing to do in any maner for ani cause, wiþ out mening of þe Holy Gost to do so, he synniþ in þat vowing; þerfor if religious vowen in þis maner, doutles þer vow is synne, and a3en þe gospel; as if possessioneris to kep þe religioun of monk, or chanouns, more to be partiners of temporal goodis, and to lif in delitis, and hi3nes of þe world, þan to lif in wilful pouert, dewe obediens, and chastite. Who doutiþ þat ne as þus þey synne a3en þe gospel? And if þei do not þat þei hi3t, it is þe more a3en þe
Eccles. v°. gospel, and þe biddingis of God, seying, Wan þu hast vowid a vow to þe Lord, þu schalt not mak it void, but fil þis þat þu hast hi3t, for an vnfeiþful man and a foole hi3t displeciþ God; as if freris obeyid hem þat þei beg, for al þer tyme is in begging, þat is a3en þe gospel, as it is seid in oþer placis, or wan þey obey hem to
Luc. x°. absteyn from meytis, a3en Cristis fredam, þat biddiþ his disciplis eyte swilk as men settun to hem. If þey bynd hem in þe contrary, þat þey be not in fredam to do þus, but if Crist had for bedun it hem, ellis it is a3en þe gospel, for swilk are reprouid of
1 Thi. iv°. þe apostil seying þus, Þe spirit seiþ opunly, þat in þe last tyme

sum schal depart fro þe feiþ, tenting to spiritis of error, and to kening of fendis, speking lesing in ypocrisy, and hauing þer consciens iren brondit; forbeding men to be weddid, and abstening fro metis, þat God haþ maad to be tan of feiþfulmen, and þoo þat knowun þe soþ, wiþ doing of gracis, for it is halowid wiþ þe word of God and by prayoris; for ilk creater of God is good, and no þing to be castun a wey, þat is hawid bi þe doing of grace. And neuerþeles þe meyt comendiþ vs not to God, nor filiþ vs not, but frely it may be tan, and frely left. Also if þei vow hem to hold an abit, or oþer ritis, and God behitiþ no meed for þe keping, but raþer reproue, as he dede sum tyme þe Phariseis, doutles þat is aȝen þe gospel. It semiþ þus, wan it is not groundid þere, and is wiþ out med aylasting; for þis is pleinly aȝen þe gospel bidding, Þu schalt not tak þe name of þi Lord God in veyn, and þis bidding he brekiþ þat doþ ani þing wiþ out God ordeyning it, or þat lefiþ his bidding, or doþ ani þing for wilk he is not to be medid in blisses for euer. And if religiouse men bindun þus to be obedient, and puttun þer will under mannis will, more þan under þe will of God, so þat it behowuiþ to do þe will of man, be it hout worþ or nout, and wat þat God biddiþ hem do þey may not do it, if þer ouerman bid hem cerse, or to do þe contrari, certis þis is aȝen þe gospel; and þat we axe in our *pr. nr.* Our fader þat art in heuen, *Luc. xj°.* þi wyl be it don, in ȝerþ as it is in heuen. And þus wan religiouse men are lettun bi þer vow fro þer preching of Goddis word, and fro filling of þe dedis of mercy, and fro riȝtwisnes manifold, as þei knowlech, and are nedid bi al þer tyme to comyn wiþ þer breþer, þow þei be symonientis and synnars, þat God forbediþ tak meyt wiþ, or hald felischip wiþ; it is certeyn þat in swilk casis her vow is aȝen þe gospel. And wan þe vow of religious is to wilful bodily pouert, and obediens, and chastite, to be kepid, but now our religious lifiþ and flowiþ among all men most in delitis, and habundiþ in worldly riches, and takiþ to hem worldly honoris:

Nota. certeynly oiþer þey han feynidly and falsly a noþer vow aȝen þe gospel, or ellis þey brek þer vow. And weþer it be so or so, þe toon or þe toþer, þe vow is aȝen þe gospel, and dampnable; werfor
Prosper. Prosper, in his book of contemplatif lif, seiþ þus, It is to sarow he seiþ, þat þer sum in þeis daies þat wel be ooneris, but in express maneris þei kast no þing a wey, þei chaunge not þe mynde but þe cloþ, þei are þat forsakun þe world only in word, but not in werk, þei lifen worldly, and hidun þer bicis wiþ a veyn hiȝt of better lif, and mantel it wiþ a name of ymaginid religioun, þey tak for vertu, þe opiniun of vertu, þey wil be seen a mong men dredy and just, þei diuerse fro þe puple, not in mynd, but in cloþ, not in lifing, but in habit only, in liknes, but not in effect, þei study to be seen gret, but not to be, þei preeche gret þingis but þei do hem not, þei accuse vices, but þey do not a wey, þei ben in wordis, but þei do not in dedis. In opun þei feyn hem to be displecid of þingis þat þei don in hid; þei knowlech to know and luf God, but in dedis þey deney. In habite and lifing þei han þe form of pite, but þei deney þe vertu þer of. And for þis þei disseyue þe moo, for þei transfiger hem in to an aungel of liȝt, and wiþ face and tonsur pretendun a schadowe peyntid of religioun. Werfor it is don þat þei are maad desseyuable ypocritis, and lurkyng woluis of ref
Ps. xxxv°. under a schepis flees; of wam it is seid bi þe prophet, þe dred of God is not bi forn þer een. Alien sonis hän liȝed to me, alien sonis han ȝeldid and crokid fro þi pathis, arett þu þer lifing dampnacoun, þat lufun þe maner of þe world for þe cloyster, and dispice for Crist a fewe facultes, and couetun moo aȝen Crist, and inword coueyteis restiþ or lurkiþ under dispicyng of temporal þingis. Of
Bernard. þeis seiþ Bernard to Eugeny þe pope, þei are þat suffur not to be vnder lowtid, þei kan not be abouen, þei are vnfeiþful to þer soue-reyns, vneuyn to þer lowar, vnschamful to axe, bolde to denay, vnrestful tul þei tak, vnkynd wan þei han tane, þei ken þer tongis for to spek gret þingis, wan þei do but litil þingis; þei are largist

bihiȝtars, and scarsist geuars; glosandist flaterars, and bitandist bacbitars; simplist glosars, and warst willid traytoris. And Lincoln seiþ þus, A cloystrer of priuat ordre, and specialy a frere wandring voyd in the world, is a ded careyn, gon out of þe graue, woundun in dedly cloþis, schaken of þe fend a mong men: þei are tokunid bi þe wif of Loth, þat, after þe going out of Sodom, loking aȝen, was turnid in to an image of salt. An image haþ þe similitud of a man, but not þe trowþ. So swilk similitudis of religious efter habit, and ypocrit signis, and neuerþeles not hauing þe vertu of Cristis religioun; werfor þe messangeris of Saul, seking Dauid in þe bed, fond a simulacre and geyt skinnis. And Peter and Jon seking þe graue, fond but a sudary. And of wilk seiþ þe Lord, No man leying hand to þe plowe, and loking aȝen, is able to þe kyndam of God. And þe epistil of Jude, Erring sternis, to þe wam wirlwynd of mirknes is kepid vn to wiþ outen ende; þus seiþ he. Weþer þe vow of religioun is not veyn, Seynt Jam seiþ, If ani wen hem to be religious, not refreyning his tong, but disseyuing his hert, his religioun is veyn. Religioun clene at God, and at þe Fader, is þis, to visite þe fadirles and madirles, and wydowis, in þer tribulacoun, and kep hem silf vnfilid of þis world.

Lincoln. *Gen. xix°.* 1 *Reg. xix°.* *Joh. xx°.* *Luc. ix°.* *Jude.*

þis is a noþer, þat religious men are bounde to bodily warks; þat semiþ soþ bi þis. In þe state of innocens God sett man in paradis of delite, leking þat he schuld wirk and kep it. In to þis stat of synne God kest man out of paradise in to þe ȝerþ, þat he schuld wirk þe ȝerþ þat he was tane of, and seid to him, In swot of þi chere þu schalt eyt þi brede, tul þu turn aȝen in to þe ȝerþ þat þu art tan of. Also in þe comaundement, þu schalt wirk six dayes and do þi wark. Also þus biddiþ þe apostil, He þat stale steyle he not, but more wirk he wiþ his handis þing þat is god, þat he haue wer of to ȝef to him þat nediþ. And eft he seiþ, Breþern, we warn ȝow, in þe name of our Lord Iħu Crist, þat ȝe wiþ draw ȝow fro ilk broþer going inordinatly, and not after þe ordre þat þei han tane

XIX. *Religious bounden to bodily wark.* *Gen. i°.* *Gen. iii°.* *Exod. xx°.* *Eph. iv°.* 2 *Thes. ult.*

of vs; for ȝe wot wel it be howuiþ to folow vs, for we han not ben inquiet among ȝow, ne etun ani mannis bred for nouȝt, but wirking in trauel, and werynes, boþ day and niȝt, þat we schuld greue none of ȝow. And þis we did, not os if we had no power, but þat we schuld ȝef to ȝow a forme to folow vs; for [wan] we were at ȝow, þis we wernid ȝow, þat if any wold not wirk, þat he eyt not; for we han hard sum a mong ȝow to lif inquiet, no þing doing, but leding þer lif curiously, and we warn ȝow in þe Lord, þat þei þat
Austeyn. are swilk, wiþ stilnes wirking, eyt þer bred. And her seiþ Austeyn, in his book of warkis of monkis, þe apostil wrowt wiþ his handis þingis able to mannis vse honestly, as þe warkis of carpenteris han hem, werkis of sewars, and of feld telars, and like to þeis. Patriarkis fed bestis; þe grekis had hem þat we callen pagaynis, her most honorable philosophurs, sowtars. In þe kirk, þis ilk, iustar man, to wam þe blessid maydun Mari was spowsid, þat bar Crist, was a carpenter. If þe patriarkis, þat were þe nobliar of þe Jewis, herdid bestis; philosophurs, þat were of þe bettar of pagaynis, wer sowtars; Joseph, þat was of þe bettar of cristun, was a carpenter; Poule, after þat he was apostil, mad tabernaclis; if all þeis wrout bodily, þat þei schuld not be constreynid to axe þer necessarijs, or to begge, þat is þe same, of wat professioun, or sect, or law, coueit þei to be, þat, aȝen so mani ensaumplis of seyntis, schamun not
Decre. to beg? And in þe decre is þis notid, þat bi þe saumple of þe apostle, clerkis may lefuly labor honestly wiþ þer handis, wil þey lefe
Austeyn. not Goddis þat is more profitable. And eft Austeyn seiþ, Wat do þey þat wil not wirk bodily? I desire to wit to wat þing þey tent? Þei sey to prayor, salmis, and redingis, and to þe word of God, þat is preching, forsoþ, he seiþ, an holy lif. But if we schal not be callid fro þeis þingis, we schal not eyt, ne meytis ar not to be mad redy, ilk day þat þey be tan. But if ned of mannis infirmite constreyn þe seruaundis of God to þeis þingis, in certeyn interuallis of tyme, why ordeyn we not sum partis of tyme to kepe þe apos-

tlis bidding of wirkyng bodily? Sunnar is þe prayor hard of o buxum man, þan tenþowzand of a dispicer; þey seyn hem to tent to lessoun, fynd þey not þer þat þe apostil biddiþ, wat ouerþwartnes is þis to wil not obey to þe lesson? Wil þey tent þer to, and þat þe lessun be rad þe lengar to wil not to do þis þat is red? Who wot not ilk man to profit so mikil þe sunnar as he doþ sunnar þe good þat he rediþ? Also in þe rewle of Seynt Frauncis is red: *Ffrauncis.* Freris lif þey first of þe labor of þer handis, þe secound of þing frely ȝeuun; and wan þeis suffice not, haue þey lefe to axe. And in þe rewle of Seynt Benet; Idilnes is enemy to þe soule. And *Benet.* þerfor in certeyn tymis how þe breþern to be occupied in þe trauel of her handis. And eft certeyn horis in Goddis lessen, fro pasch tul þe kalendis of Octobre, goyng vtterly fro þe first hor tul almost þe fourt, traueil þis þat is necessary fro þe fourt tul þe sixte, tent þei to þe lessoun. And if ned, or pouert of þe place, axe þat þei be occupied to gedre frutis, be þei not euy, for þan are þey verely monkis, if þey lif of þe labor of þer handis, os our fadres and þe apostlis; þis þere. Now þan ilk man ley to his hert to þeis sawis, and oþer, þat he see and understond, and after þe plesing of God perform and fille in dede; schak a wey idilnes, vanite, curiosite, and superfluite, glotany, and lust, and swernes, and oþer þingis þat bringyn in nede. And reyse he dissolut handis, and dresser riȝt weies to his feet, and comfort tremeling knees, in to þe wirkyng of good þingis. Snyb he þe idul, solace hem of litul hert, and be *Capº. iiiº.* pesful to all to þe hert, ffor gloriouse is þe frut of good labors; for þe Psalme seiþ, For þu schalt ete þe labor of þi handis, þu art *Psalm.* blessid, and wel schal be to þe. In þis tyme bi grace, and in tyme *cxxuijº.* to cum bi glory, wan þe Lord schal bid calle þe warke men, and pay hem þer mede, mikil glory and honor for þer good warkis; and þan he þat wyl not now wirk, schal not be punischid wiþ men, but warst of all oþer, for he brekiþ Goddis bidding, and steyliþ aȝen þe Lordis leue þis þat he eytiþ. And so he schal be put wiþ

þefis. And for his idilnes wan alle þing schal be 3euen to rest, þan his trauel schal be gynne in sarow.

XXX. *Begry not leful to religious.*

Þis is an oþer; þat it is not leful to religious to beg. To þis I sey þus; þow it be leful to ilk man to beg in nede, neuerþeles it is [not] leful to ani man wiþ oute nede of releue and iust nede dispicing ri3tfulnes; noiþer to gedre him mikil worldly riches, noiþer wasting his tyme in idilnes, noiþer þat he wast himsilf and his goodis, and oþer mennis, in lustis, and in oþer veyn curiositeis. And for þe declaring of þis mater, I suppose first, þat begging is tane in diueris maneris, as gostly or bodily; and sum tyme vertuously, and sum tyme synfully, and sum tyme peynfully. Þer for þat to beg understond is sum nedy mạn to aske, be syde þe titul of worldly dett, helpe for his releue schewing be signe or bi tokun or be expresse voyce. And þus it semiþ þat Crist in manhod, as alle kyngis and princis lifyng, are nedid to beg of God al mi3ty. And þus all begging of God gostly godis for relef of hem, and of her breþern, to be releuid of þer synnis, peynis, and wrechidnes, in case þei beg medfuly. Also þus man leuyng occupacoun about temporal þingis, and necessariis of lif, for wark mere profitable and more gostly, and helful to soule, and þerfor it nediþ to beg. And to swilk wit, as doctors seyn, is þis verrified of Crist, þat þe Salm seiþ, I am beggar and pore, and nedy, and helples, and swilk oþer; ffor he taking our kynd, was mad nedy and helples for vs, and þus he beggid gostly goodis for vs of þe Fadir. And þus, as it semiþ to sum of þe sawis of Seynt Bernard. Wan Iħu was of twelf 3ere age, he dwellid still in Jerusalem after his parentis, þat he schewyng beggid his lifiod fro dore to dore in Jerusalem, for þat he goyng in þe cite, schewid his ned to be releuid of þer defaut þat hau3t to haue releuid him, so mi3t oþer; ffor far is þis fro hem þat beggun wiþ out nede, or wen þey mi3t oþer wise be susteynid, or for lust, or for oþer vndu caus beggen baldly. Wylful begging of stalworþ men is forfendid to ilk cristun man of þe apostil of Crist, and of

Bernard.

God himsilf, of Salomon it is vggid, and many fold reprouid of holy doctoris; so þat þe almes of þe pore schal not be 3euen to hem þat are sufficient and mi3ty to traueyl, for þei þat are swilk ask almis vniustly, despicyng þe bidding of þe apostul, seyng, *Poule.* Wirkiþ wiþ 3oure handis, as we haue bedun 3ow. And desiriþ no þing of no man. And if ani obey not to our word, bi þe epistil, þat is to sey, þat he absten him fro begging, wan he may wiþ bodily traueyl geyt his lyfyng, lok þat 3e be not men kyd wiþ him, þat he be counfoundid, and cast out fro alle, wexe schamid, tul he soget *2 Thess. ult.* him to þe biddingis of þe apostil. And syn no man how to cast out fro comyning of cristun men, but for dedly synne, it folowiþ þat he synniþ dedly, þat wilfully, and witingly, bindiþ him to swilk a staat contening traueil, þat he beg for euer. And it semiþ þat oon þus endurid, is not in þe staat of men to be sauid. Also Salamon seiþ, Lord 3eue me not begrye ne riches, but only neces- *Prou. xxx°.* sariis to my lifing; þat appily I be not greuid to denay God, or constreyin be nede to steyle, or forsuer þe name of my Lord God; þat is, as þe Glose seiþ, þat I falle not in to forgeyting of euer *Glose.* lasting, for nede, or scarnes of passing þingis. Also þus seiþ God in his law, Vtterly a nedy man begging be þer not among 3ow. *Deut. xv°.* As if he sey þus, Sufferiþ not in 3our defaut ani to fal in to so gret defaut þat he be nedid to beg. And bi þe same, No man bring himsilf vniustly vn to swilk stat. And wiþ ned it is iust þat he beg. And þus seiþ Austeyn vp on þis word þat Crist seiþ, Gif *Austeyn.* to ilk askyng þe. If þu gif not þat he askiþ, þu schalt 3eue bettar, whan þu iustly amendist him þat askiþ vniustly. And Crist biddiþ, *Luc. xij°.* Selle þat 3e haue and 3eue almis, þat is, as þe Glose seiþ, þat 3or *Glose.* þingis left after warkis wiþ 3or handis, þat 3e haue wer of to lif. Also Austeyn seiþ, Bred is tan a wey more profitable to þe hungri, *Austeyn.* if he siker of lifing despice ritfulnes; þat is, bred brokun to þe hungry þat he desseyuid tent to ri3twisnes. Also Jerom seiþ, þei *Jerom.* þat sufficy to hemsilf, or to be susteynid bi þe goodis of parentis,

and namly, but if þei clerkis, if þei tak gylfuly under color of nede, þis þat is dewe to þe pore, doutles þei do sacrilege, and bi misusing
Prosper. of swilk þingis þei eyte and dring dome to hemsilf. Also Prosper seiþ, Þei þat han her owne, if þei wil ani þing be don to hem, þei tak not wiþ out gret synne þat þe pore man schuld lif of. As ȝeld in almis schal be putt be fore, þat þei only take þoꝛe mennis meytis,
Austeyn. þat may not labor ne suffice not. Eft Austeyn seiþ, Wan we may labor, we how not begging tempt God; þat as þus þat we may of his gift. And sin we lif þer of, we lif of him gifyng, for he haþ
Jerom. ȝeuen þat we may. Also þe begging of clerkis is schenschip of bischops; ffor þus seiþ Jerom, Now syn coueyteis haþ waxen in þe kirk, as in þe empyr of Rome, lawis gon a wey fro þe prest, and visioun from þe prophet, al bi power of bischopis name þat þei chalang unlefuly to hem wiþ out þe kirk. Also þei dryue in to þer vsis al þat is of dekunis, ne þei chalang not þis only þat is ascriuid, but þei tak a vey all þingis fro alle men; þe vnblessid clerk beggiþ in þe strete, and boundun vnder seruil werk he askiþ almes opunly of ilk man. And of þis is he þe more dispicid of all, þat he wrechidly desolat is gessid to be fallun iustly to þis wrechidnes þo bischopis a lon lowen to ȝeftis. Alon he vsiþ ministry. Alon he chalangiþ to him all þingis. Alon he assoyliþ oþer partyes. Alon he sleþ all. And for coueytis of prestis oft risun hatis; þer for are bischopis accusid of clerkis; þer of þe biginning of strif; þer of þe cause of detraccoun; þer of is maid þe beginning of synne. For soþ, if ilk man in þis world is bidun to haue sum þing, þat he be content only wiþ possessioun, and tak not oþer mennis þingis, noiþer þe feld, noiþer þe wyne of þe pore, nor his wayn, nor his money, nor his frutis, how mikil more he þat is prest to þe kirk of God howiþ in al þing to kep riȝtwisnes, þat he chalang only þis to him þat [he] knowiþ to be of his riȝt, and ref not oþer mennis þingis, ne touche; feel he him euyn wiþ
Clement. oþer. Also, in þe story of Seynt Clement is found, þat Petir

blamid Clementis modir begging, and seid sche schuld wirk wiþ her handis. And also þat Clement Pope hadde writun be nam all þe nedy folk of þe cuntrees, and he þolid not hem to be soget vn to begry, þat þe clensing of baptem had halowid. Also bi lawe cyuil it is not leful to a miȝty body to beg; þerfor be þey war þeis vniust beggars, and ilk man se to wam he ȝeue almis, wat maner and whi, and wherof; for þus biddiþ Crist, Wan þu makist a meyt *Luc. xix°.* or sopar, calle þu not þi riche frendis, neybors, ne cosynis, þat þei bid not þe aȝen and reward be maad to þe. But calle þe pore, blynd, crokid, and feble, þat han not werof to quit þe, and þu schalt be blessid, and it schal be quit þee in þe rising aȝen of riȝtfulmen, for þey may not. And God seiþ bi þe wise man, If þu schalt do *Eccli. xij°.* wel, wit to wam, and þer schal be mikil grace in þi goodis. Do wel to þe iust man, and þu schalt fynd reward of God, þow þu fynd not of him. ȝeue to þe mercyful and reseyue not þe synnar; ȝef to þe good, and to þe mek do wel, and ȝef not to þe vnpitous; forbede þi louis to be ȝeuen to him, þat he be not miȝtiar in hem þan þu. For þu schalt fynd double iuel in all goodis, þat þu dost to him; ffor God haþ synnars to hate, and he schal ȝeld veniaunce to þe wickid. And þus is also bedun, Wil þu not do almis of oker and vsur; þat is, do not swilk defautis to do almis þerof, ne hald ȝow not clen þerof, but if we mak oþer dew satisfaccoun; ffor þe decre seiþ, þe offring of wickid þing is filid, for God approuiþ not *Decre.* þe gestis of wickid men, nor he lokiþ not in to þe offring of þe *Eccli.* vnpitous. Nor he schal not be merciful to synnis, in þe multitud *xxxiv°.* of þer sacrifice. Bred of þe nedy is þe lif of þe pore; he þat defraudiþ him, he is a man slear; he þat schediþ blud, and he þat doþ fraud to þe hirid hyne are breþer. Perchauns sum man þinkiþ it, are mani riche men auarous and couetous, I haue no synne if I tak it fro hem, and gif it to þe pore; I may geyt mede of þis, þat þei do no good of. But þis þout is sterid to him bi sleyt of þe fend, for if a man gef al þat he took, þis is not to be wenid almis,

if þis be ȝeuen or despendid to þe pore þat is getun of leful þingis.
Gregor. ffor he þat takiþ iuel in þis entent þat he ȝeuiþ wel, he is more greuid þan helpid; þerfor þat we tak no þing vnder color to do
Prov. xxj°. almis wiþ synne, þe scripture for bediþ, seying, Offringis of wickid-
Eccli. xxxiu°. men are abhominable, þat are offrid of felonie; he þat offriþ sacrifice of þe substaunce of þe pore, os he þat sleþ þe sone in þe siȝt of þe fadre. And wat þat is offrid in felony in þe sacrifice of God it softiþ not, but steriþ his wraþe. It semiþ wel þat þeis vniust beggars, and namly þe ministers of þe kirk, brekyn þe bidding of
Deut. xu°. God; ffor he biddiþ þus, Vtterly a nedy man and beggar be not a mong ȝowe; þat is to sey, þoliþ not in ȝour defaut ani fal in to so gret nede, þat he be nedid to beg. And bi þe same ne man schuld blamfuly bi idulnes, bi rechlesnes, noþer bi wast, noiþer bi foly, bring him silf to swilk nede. And if he dede, men schuld not ȝeue
Prov. xx°. to him þat he askiþ, as is befor seid. And for Salamon seiþ, þe slowman wold not in winter here for þe cold; þerfor he schal beg in þe somer, and þer schal not be ȝeuen to him. And if he beg wiþ out nede, he doþ vniustly; for to beg, is þe creater to schew be word or wark or tokun is defaut wanting, and nediþ to be releuid, and ask bi side þe titil of worldly dede, sum þing to be releuid by; of þis need þan if he noiþer want, ne haue nede to be releuid, he doþ vniustly þat brekiþ Goddis bidding, liȝeþ, and beriþ falswitnes; ffor he affermiþ þat ned is þer, wan it is not; and þus he is a þef, and fraudful reuar. Also it semiþ þat þei put wrong un to God, or to þe peple, or to boþe; ffor þus is seid in Goddis lawe, þe wark-
Matt. x°. man is worþi of his meed, and his hyre. And eft, who þat warkiþ
Tobit. iu°. ani þing to þe, pay him his hyre a none. But wan þeis ministeris of þe wark han don þer office, if God or þe peple wil not pay hem þer hire, þan is God or þe peple vniust, if God schuld pay and doþ not, he doþ þan aȝen his oune law. If þe pepul schuld pay, and doþ not, þan þe peple brekiþ þe bidding of God. But if þeis men beggars are not sent of God, to do þis office, or doþ not þis

dede trewly, or ellis nedip not to beg. And ellis þe peple is redy to quit hem þer seruice. But of þis wil þei not be payid, but gredyly gon abowt to geyt al þat þey may, þan þei do uniustly, and silun God and þe peple. And þus may þei dred in þis, lest þei be childre of iudas gostly in maneris, and þe synful begging be despitously kast on hem, os is prayid in þe Salme, Wandring bi his sones borne, and beg þey, cast out of þer dwellingis. For dred of þis schuld þeis meny be afeyd to beg as þei do, wyting wel þat Crist beggid not, but if he nedip, ne seyntis noiþer. And if þei dede, þei repentid þer of and amendid; and so I rede þeis beggars do bi tyme, and come to Crist. Amen, Amen.

THE END.

NOTES.

P. 1, *l.* 2.—*I witness bifor God Almizty, and alle trewe cristunmen and wommen, and zowe.* From this passage it may be inferred that this work was delivered as an address before some assembly.

—— *l.* 3.—*That I haue not ben.* Perhaps we should read "That it hath not ben." The sense would seem to require some such alteration.

—— *l.* 4.—*The general feith.* That is, "The Catholic faith."

—— *l.* 17.—*I knowlech to a felid and seid thus.* That is, "I acknowledge to have felt and said thus:" *a* for *have.* Our author uses the word *feel* again, line 20: "And this sterith [i. e. stirreth, moveth] me to fele thus." So also in the confession of John Aston (*Lewis's Life of Wiclif*, Oxf. 1820, p. 262), "Y, John Aston, Prist, unworthely required of my Lord the Erchbyschop of Canturbery ..... to say what I felyde in the matyr of the Sacrament of the Autere." And in the confession of Nicholas de Hereford (A.D. 1382, *ibid.* p. 256), "Wytes alle cristen men that we Nichol of Herforde and my fellow Pristus ..... whan we were required to seyne what we felyde of diverse conclusions," &c. The word seems used for the Latin *sentio.*

P. 2, *l.* 2.—*As the glose seith.*—See *Biblia cum Glossa ordinaria, et Nic. Lyrani Postilla*, &c. Venet. 1588, fol. The Gloss on Rom. viii. 9 is as follows: "Si quis autem Spiritum Christi non habet, (vivens secundum sensum carnis vel gesta. Dum mente consentit carni, vel ejus opera actu explet), hic non est ejus (i. membrum Christi)."

P. 2, *l.* 4.—*Thus seith seint Jerom.* The passage here quoted occurs in St. Jerome's fourteenth Epistle *Ad Heliodorum*, according to the order of the edition of Vallarsius. But our author, like most of the Divines of his time, quotes the Fathers, not from their own writings, but from the extracts given in the *Decretum* of Gratian. See *Decret. Caus.* 2, *q.* 7, c. 29. *Non omnes*, where the words cited by our author are thus given:—"Non omnes episcopi sunt episcopi: Attendis Petrum: sed et Judam considera. Stephanum suscipis: sed et Nicolaum respice. *Et infr.* Non facit ecclesiastica dignitas Christianum. Cornelius centurio adhuc ethnicus dono Sancti Spiritus mundatur; Presbyteros Daniel puer judicat. *Et infr.* Non est facile stare loco Pauli, tenere gradum Petri, jam cum Christo regnantium. *Et infr.* Infatuatum sal ad nihilum prodest, nisi ut projiciatur foras, et a porcis conculcetur."

The reference to Daniel is in the Latin Vulgate to Dan. xiii, or in our English Bibles to the story of Bel and the Dragon.

—— *l.* 11.—*Also Austeyn seith.* This is from Aug. Tract. vi. in cap. i. Joannis. It is quoted, however, from the *Decretum, Caus.* 2, *q.* 7, *c.* 30. "Non omnis qui dicit, Pax vobiscum, quasi columba est audiendus. *Et infra.*"—The words that follow are given in the *Decretum* (*ib. c.* 32) as St. Augustine's, but they do not occur in his works, as the *Corr. Rom.* acknowledges; they are as follow: "Qui nec regiminis in se rationem habuit, nec sua delicta detersit, nec filiorum crimen correxit, canis impudicus dicendus est magis quam Episcopus."

—— *l.* 14.—*The crime of his synnes.* The Latin shews that we should read, "the crime of his sonnes."

—— *l.* 15.—*Not alle prestis.* This seems taken from the rubric of *Caus.* 2, *q.* 7, *c.* 33, which immediately follows the foregoing quotation:—"Majores et minores non dignitate sed vita intelligi oportet." Or from the rubric of *c.* 29, "Dignitas non facit Episcopum, sed vita."

—— *l.* 16.—*And Gregor seith.* Decret. *Caus.* 2, *q.* 7, *c.* 28. "Paulus dicit, Seniorem ne increpaveris. Sed hæc ejus regula in eo servanda est cum culpa senioris exemplo suo non trahit ad interitum corda

juniorum. Ubi autem senior juvenibus exemplum ad interitum præbet, ibi districta increpatione feriendus est. Nam scriptum est: Laqueus juvenum omnes vos: et rursus propheta dicit, Maledictus puer centum annorum." The passages of Scripture referred to are 1 Tim. v. 1. Isa. xlii. 22. and Isa. lxv. 20.

P. 2, *l.* 22.—*And this is put after in decreis.* This is part of Gratian's note on *Caus.* 2, *q.* 7, *c.* 32. *Qui nec:* "Quibus ergo Hieronymus, Augustinus, Gregorius auferunt nomen Columbæ, Episcopi, Senioris; nonne et privilegium est auferendum dignitatis, ut possint a subditis reprehendi?"

—— *l.* 26.—*Also Austeyn seith.* Decret. *Caus.* 8, *q.* 1, *c.* 11, quoted from *August. de Civit. Dei, c.* 19. "Qui episcopatum desiderat, bonum opus desiderat. Exponere voluit, quid sit episcopatus: quia nomen est operis, non honoris. Græcum est enim, atque inde ductum vocabulum, quod ille, qui præficitur, eis, quibus præficitur, superintendit, curam eorum scilicet gerens: ἐπὶ quippe super: σκοπὸς vero intentio est. Ergo Episcopos, si velimus, Latine superintendentes possumus dicere: ut intelligat non se esse episcopum, qui præesse dilexerit, non prodesse."

Our author appears to have read in this passage, "atque inde *dictum* vocabulum," instead of *ductum*, for he renders, "and ther is said a word." It is worth noting also that he has translated *ille qui præficitur*, "he that is maad a prest;" and *eis quibus præficitur*, "the thingis that he is maad prest to;" *qui præesse dilexerit*, "he that lufith to be a prest;" and *non prodesse*, "not further to."

P. 3, *l.* 1.—*Ai to.* i. e. always.

—— *l.* 3.—*But if.* i. e. unless. See p. 5, line ult.

—— *l.* 6.—*As Gregor seith.* The editor has not been able to find these exact words in St. Gregory, or cited in the canon law: but perhaps our author quotes them loosely from the *Decretum, Caus.* 8, *q.* i. *c.* 9. "Pastori sanctæ ecclesiæ dicitur: Simon Joannis amas me? Pasce oves meas. Ex quibus verbis colligitur, quia si is, qui valet, omnipotentis Dei oves renuit pascere, ostendit se pastorem

summum minime amare." See B. Greg. Epist. iv. lib. vii. indict. 15. (*Edit. Benedict. tom.* ii. col. 848.)

P. 3, *l.* 7.—*Howith.* Oweth, oughteth.

—— *l.* 10.—*Also thus seith Crisostom.* The editor has not been able to find the passage here referred to, either in the canon law, or in the works of St. Chrysostom.

—— *l.* 16.—*And thus seith an other.* This is another reference which the editor has not succeeded in verifying, although he has spent more time in the search than it was worth.

—— *l.* 19.—*Now deme this fiȝting kirk. Deme,* i. e. " consider this fighting church," alluding probably to the schism of the Popes; an allusion which may serve to fix the date of this tract.

—— *l.* 27.—*And Crisostom seith.* Quoted from the *Opus imperfectum in Matthæum,* falsely attributed to St. Chrysostom: *Decret. Dist.* xl. *c.* 12. *Multi.* The words cited are as follow: " Quicunque desideraverit primatum in terra, inveniet confusionem in cœlo; nec inter servos Christi computábitur, qui de primatu tractaverit; nec unusquisque eorum festinet, quomodo aliis major appareat, sed quomodo omnibus inferior videatur: quoniam non qui major fuerit in honore, ille est justior, sed qui fuerit justior, ille major."

P. 4, *l.* 9.—*In the propos.* i. e. " in the proposition;" the subject, namely, or question under discussion.

—— *l.* 11.—*And he hiȝt it.* i. e. " and he promise it."

—— *l.* 15.—*Therfore the pope ioi not.* i. e. " let not the pope joy or rejoice." So also, line 17. *But al dred more,* i. e. " Let all dread more."

—— *l.* 18.—*For thi that in swelk, &c. Forthi,* because. This sentence in modern English is, " Because that in such the sin is aggravated by reason of the degree," i. e. by reason of the dignity or rank of the sinner.

—— *l.* 19.—*Ioi thu not.* From Ecclus. xvi. i. " Ne jucunderis in filiis impiis, si multiplicentur: nec oblecteris super ipsos si non est timor Dei in illis:" and verses 3, 4, " Melior est enim unus timens

Deum, quam mille filii impii. Et utile est mori sine filiis, quam relinquere filios impios." *Unpitouse* is our author's version of *impius;* so also we often find him using the word *pite* for *piety.*

P. 4, *l.* 21.—*Thowȝand.* This word should have been printed with z, not with the Saxon ȝ: thowzand, not thowȝand.

—— *l.* 29.—*And eft Jerom seith. Decret. Dist.* xl. *c.* 2, quoted from St. Jerome's *Epist. ad Heliodorum.* "Non est facile stare loco Pauli, et tenere gradum Petri, jam cum Christo regnantium: quia hinc dicitur, non Sanctorum filii sunt qui tenent loca sanctorum, sed qui exercent opera eorum." The Roman correction notes that the latter part of this extract, from *quia hinc* to the end, is not found in St. Jerome's works: the first part is quoted again in *Caus.* ii. *qu.* 7, *c.* 29, *Non omnes.*

—— *l. ult.—And Gregor seith. Decret. Dist.* xl. *c.* 3. "Nos, qui præsumus, non ex locorum, vel generis dignitate, sed morum nobilitate innotescere debemus, nec urbium claritate, sed fidei puritate." Our author's version of the words "Nos qui præsumus," *we that are priests,* is remarkable; and this is not the only place in which he has rendered *præesse* in the same way (see note on p. 2, line 26); which shews that the notion of *a sacrificer* was not in our author's time the primary idea attached to the word *priest.*

P. 5, *l.* 2.—*Places ne orderis. Dist.* xl. *c.* 4. "Non loca vel ordines Creatori nostro nos proximos faciunt: sed ei nos merita bona jungunt, aut mala disjungunt."

—— *l.* 3.—*Nekist,* nearest, *proximos.*

—— *l.* 4.—*Departen.* Disjungunt; the old English verb active and transitive, *to depart,* (i. e. to separate, to disjoin, put asunder,) was used in the Office of Matrimony, in our Prayer Books, until the last revision of the Liturgy, when the original words "till death us depart," were altered into "till death us do part." The word *depart* in its ancient transitive signification does not occur in the authorized version of the Bible.

—— *l.* 5.—*And Crisostom seith. Dist.* xl. *c.* 5, quoted from the

spurious *Opus imperfectum in Matthæum.* "Homo Christianus fortiter cadit in peccato propter duas causas: aut propter magnitudinem peccati, aut propter altitudinem dignitatis."

P. 5, *l.* 7.—*Also of the dedis of Boneface.* Quoted "Ex dictis" [*al.* gestis] "Bonifacii martyris." *Dist.* xl. *c.* 6. "Si Papa, suæ et fraternæ salutis negligens, deprehenditur inutilis et remissus in operibus suis, et insuper a bono taciturnus, quod magis officit sibi, et omnibus, nihilominus innumerabiles populos catervatim secum ducit primo mancipio gehennæ, cum ipso plagis multis in æternum vapulaturus." *Al.* "vapulaturos," which was evidently our author's reading.

—— *l.* 12.—*Crist* [*on*] *the ȝerd.* The editor is not sure that he is right in supposing the word "ȝerd" to mean "earth," and the preposition "on" to have been omitted by the transcriber. It has occurred to him, since the sheet to which this note refers was printed off, that "ȝerd," may mean *heyd*, "shepherd;" and that the passage does not require any emendation. In other places *ȝerthe* or *ȝerth* is the spelling adopted for the word "earth."

—— *l.* 19.—*A gaf.* For "he gave;" *a* for *he* is common in Shakespere, in the mouths of peasants or illiterate persons. Thus in Love's Labour Lost, *Act I. Scene II.* "Dull" says,

"— but a must fast three days a-week."

And again, *Act IV. Scene I.* "Costard" says,

"Indeed a must shoot nearer, or he 'll ne'er hit the clout."

And a little afterwards,

"To see him kiss his hand! and how most sweetly a will swear."

—— *l.* 22.—*In tholing*, i. e. "in suffering."

—— *l.* 23.—*As is opun in his pistil*, alluding to 1 Pet. v. 2.

—— *l.* 27.—*Comyn.* Perhaps for "coming:" but our author often uses the word *comyn* for "communion."

P. 6, *l.* 2.—*His.* For *is.* Our author (or his transcriber) frequently prefixes *h* to words beginning with a vowel.

P. 6, *l.* 13.—*Or doth the contrari.* These words are probably repeated by a mistake of the transcriber.

—— *l.* 17.—*Ben snibbid,* i. e. "censured." The verb *to snub* in this sense is still used in vulgar English. It is said to be derived from the Swedish. (See *Junius.*) In Shakespeare the word is used with the spelling *sneap;* as in Love's Labour Lost, Act I. Scene i.

Biron is like the envious sneaping frost;

and in King Henry IV. (Second Part,) Act II. Scene i. Falstaff says,—"My Lord, I will not undergo this sneap without reply." *Snib, Snyb, Snebbe,* and perhaps also *Snuff,* are all different spellings of the same word, and occur frequently in our old writers. Pope, in his note on the passage last cited from Shakespeare, calls *sneap* "a Yorkshire word."

—— *l.* 22.—*Aftir the Holi Gost taking.* i. e. "after receiving the Holy Ghost."

P. 7, *l.* 3.—*Prescit.* Præsciti, reprobate. See also lines 23 and 24 of this page.

—— *l.* 5.—*I seid thus: I rehersid a doctor.* This is an evident allusion to some former work, or public speech. So also (p. 6, line 1) our author says,—"And thus I graunt now, as oft I haue knowlechid bifor mani witnes," &c.

—— *l.* 6.—*Sale worth.* i. e. ready for sale. We still have "Woeworth" in our English version of the Bible, Ezek. xxx. 2.

—— *l.* 6.—*For thi that. For thi,* because. Or perhaps we should read "for that thei."

—— *l.* 12.—*Sogetis.* Subjects; those who are placed under their spiritual care.

—— *l.* 19.—*That the byȝar be profhabili sekir.* i. e. that the buyer be *proveably* (certainly, demonstratively) sure. In the next sentence *siker* is used as a verb: the word is often spelt *sicker.* In line 22 we have *prouabily,* and line 28 *prouable.*

—— *l.* 24.—*Rennun,* run, issue not forth.

—— *l.* 31.—*Stonding ny.* i. e. nigh in favour, or in office, to an earthly king.

P. 8, *l.* 12.—*The Pope's bulle techith.* In an ancient Horarium printed by Philippe Pigouchet, Paris, 1493, there is the following allusion to to this Bull (Sign. K. iii. *facie*) :—

" Pape boniface a donné a tous ceulz qui diront deuotement ceste orayson qui sensuit, entre leleuacion du corpus dñi et le dernier Agnus Dei, deux mille ans de vray pardon."

On the next page is the prayer to which this privilege has been granted, which is as follows :—

" Domine iesu qⁱ hanc sacratissimam carnem et preciosum sanguinem de gloriosissime virginis marie utero assumpsisti, et eundem sanguinem de sacratissimo latere tuo in ara crucis pro salute nostra effudisti : et in hac gloriosa carne a mortuis resurrexisti : et ad celos ascendisti cum eodem sacratissimo corpore tuo : iterum uenturus es, iudicare uiuos et mortuos in eadem carne : libera nos per hoc sacratissimum corpus tuum, quod modo in altari per manus sacerdotis tractatur, ab omnibus immundiciis mentis et corporis, et ab vniuersis malis et periculis preteritis, presentibus et futuris. Qui uiuis et regnas," &c.

The editor has been permitted to make this extract from a beautiful copy on vellum of this rare book, in the possession of the Earl of Dunraven. The colophon at the end is as follows :—" Ces presentes heures a lusage de Romme furent achevees le .ii. iour de Aust, Lan de grace Mil quattre centz .iiii. xx. et .xiii. Pour Symon vostre Libraire demourant a Paris en la rue neuue nostre dame a lenseigne sainct Jehan leuangeliste."

Our author speaks as if the two thousand years of pardon had been granted to the recitation of *the bull;* but, if he really meant this, he is evidently inaccurate, for the privilege was granted to the repetition, not of the bull, but of the foregoing prayer.

In a copy of the " Hore beatissime virginis Marie secundum usum Sarum totaliter ad longum cum multis pulcherrimis orationibus et indulgentiis iam vltimo adiectis," in the Library of Trinity College, Dublin, the same prayer occurs with the following rubric in English prefixed.

" ¶ Our holy father the pope Bonifacius sextus hath graunted to all

them that say deuoutly thys prayer folowynge betwene the eleuacyon of our lorde et the .iij. Agnus dei .x. thousande yeres of pardon. *Oratio.* Domine Jesu Xpe qui hanc," &c.

This copy of the *Hours* was printed at Paris in 1536: "Impresse Parrhisiis per Franciscum Regnault, impensis et sumptibus eiusdem: alme vniuersitatis Parrhisien. librarii iurati. Anno domini millesimo quingentesimo tricesimo sexto. Die vero .xxv. Maii."—It differs from the former copy, and from our author, in assigning *ten* thousand years to this indulgence, which it ascribes to Pope Boniface VI. meaning evidently the Pontiff who is usually styled Boniface VIII. (A. D. 1295); for Boniface VI. (A.D. 896) lived but fifteen days after his election, which was also by some supposed to be irregular, so that he is often omitted in the list of pontiffs:* and Boniface VII. (A D. 974) was an Antipope,† and therefore of course not counted.

It does not appear from either of these authorities what our author alluded to in saying that this indulgence was granted "at the instance of a king;" but it is probable that a collation of other editions or MSS. of the *Horarium*, if the search were worth the trouble, would clear up this difficulty.

P. 8, *l.* 14.—*As oft as a nobil man.* In line 18 our author speaks of "lewid men," or laymen, "that can not this orisoun," i. e. who are not learned enough to be able to read it; and perhaps, therefore, by "a nobil man" he may mean one who is possessed of the education sufficient for using the prayer.

—— *l.* 18.—*Putting to over.* i. e. adding moreover. This probably alludes to some provision in the original bull substituting the *pater noster*, in the case of laymen "who can not this orisoun," for the prayer above cited.

—— *l.* 21.—*On groundid.* Ungrounded; unfounded.

—— *l.* 25.—*Iapid.* Mocked: *to jape* is to play, or jest. (See Nares's Glossary, *in voc.*) So p. 9, line 4, *japer*, i. e. jester.

—— *l.* 26.—*Parting.* The share or portion of merit.

* See Pagi Breviar. tom. ii. p. 177.

† Ibid. p. 244.

P. 8, *l.* 30.—*It bchofith to trowe.* i. e. we are bound to believe.

P. 9, *l.* 6.—*Thus seith the doctor.* The editor has been unable to find who "the doctor" here quoted is.

——— *Barthelmew in casis.* Bartholomæus Brixiensis, a celebrated doctor of the canon law, wrote the *Apparatus in titulos et Decreta Gratiani,* and also *in titulos et Decreta librorum V. Decretalium Gregorii IX.*, which are published in the *Corpus Juris Canonici.* He is author also of a work *De Casibus Conscientiæ,* of which Oudin tells us that a copy exists in MS. in the library of St. Peter's College, Cambridge. (*Oudin. de Script. Eccles.* tom. iii. col. 92.) This would seem to be the work here quoted by our author, (*casis* being a mistake of the scribe for *casibus*, see line 17) except that our author at the end of his quotation has given his reference thus: "The Clementyns de pe .c°. abus. h. Barth. in Casibus," i. e. "Hæc Bartholomæus in Casibus:" by which it appears that the extract from the Clementines was cited from Bartholomæus; and if so, Bartholomæus Brixiensis cannot be the author referred to, for he died A. D. 1250 (see Fabricius, *Biblioth.* lib. ii. p. 471); whereas the Clementines were not published until the second year of Pope John XXII. i. e. 1317.

—— *l.* 8.—*Also the law seith.* Clementin. lib. v. tit. ix. c. 2. *abusionibus.* The passage referred to is from a Decree of Pope Clement V. in the council of Vienne, A. D. 1312, and is as follows:—

"Ad hæc cum aliqui ex hujusmodi quæstoribus, sicut ad nostram audientiam est perlatum, non sine multa temeritatis audacia, et deceptione multiplici animarum, indulgentias populo motu suo proprio de facto concedant, super votis dispensent, a perjuriis, homicidiis, et peccatis aliis sibi confitentes absolvant, male ablata incerta (data sibi aliqua pecuniæ quantitate), remittant, tertiam, aut quartam partem de pœnitentiis injunctis relaxent: animas tres, vel plures parentum, vel amicorum illorum, qui eleemosynas eis conferunt, de purgatorio (ut asserunt mendaciter), extrahant, et ad gaudia paradisi perducant, benefactoribus locorum quorum quæstores existunt, remissionem plenariam peccatorum indulgeant, et aliqui ex ipsis eos a pœna et a culpa

(ut eorum verbis utamur) absolvant; nos abusus hujusmodi per quos censura vilescit ecclesiæ, et clavium ecclesiæ auctoritas ducitur in contemptum, omnimodo aboleri volentes, ea per quoscunque quæstores fieri, vel attentari de cætero districtius inhibemus. Omnia et singula privilegia, si qua super præmissis, vel eorum aliquo sint aliquibus locis, ordinibus, vel personis quæstorum hujusmodi quomodocunque concessa, (ne ipsorum prætextu sit eis materia talia ulterius præsumendi), auctoritate apostolica, quantum ad præmissa, penitus revocantes."

P. 9, *l.* 12.—*Vncertein to wome to restore.* i. e. uncertain to whom the things stolen should be restored, " male ablata incerta."

—— *l.* 17.—*The Clementyns de pe. c°. abus. h. Barth. in Casibus.* i. e. the Clementine Constitutions, *De penitentiis et remissionibus* [the title of lib. v. tit. ix.], capitulo *abusionibus*: Hæc Bartholomæus in Casibus.

—— *l.* 20.—*Spedy.* i. e. expedient.

———— *Folily.* Foolishly, rashly.

P. 10, *l.* 5.—*Comyn.* Communion, intercourse or commerce, among men.

—— *l.* 14.—*Bought vs azen.* So our author translates the word " redeemed."

———— *Behit us.* Promised us.

—— *l.* 27.—*Azen worde*; or, againword, i. e. again, on the other hand.

P. 11, *l.* 17.—*The sawis of feithful doctors put in the canon.* The allusion here is probably to *Decret. Caus. i. q.* 3, *c.* 10, 11.

—— *l.* 18.—*Wenun.* Wish, desire.

—— *l.* 28.—*Comynng*, read *comyning*, Communion. See line 31.

—— *l.* 29.—*But if they fynd.* i. e. even though they find.

—— *l.* 31.—*Joinun.* i. e. they enjoin.

P. 12, *l.* 3.—*In part takyng.* i. e. in partaking, taking share of.

P. 12. *l.* 4.—*Reif.* Plunder, spoil; from *reave.*

—— *l.* 24.—*A place that is called porciuncula.* Portiuncula was a place near Assisium, where was a ruined church dedicated to St. Mary of Angels, which was rebuilt and restored by St. Francis of Assisium, at the commencement of his religious life; it was the favourite scene of his early devotions: in it he conceived the design of founding the celebrated order of Friars Minors, and it subsequently became the centre and mother church of the whole Franciscan family. "Hunc locum (says Wadding) vir sanctus amavit præ cæteris mundi locis. Hic etenim humiliter cœpit, hic virtuose profecit, hic fœliciter consummavit; hunc in morte fratribus, tanquam Virgini carissimum, commendavit . . . . . Hic est locus in quo Fratrum Minorum ordo a S. Francisco per divinæ revelationis instinctum inchoatus est." *Annal. Minor.* t. i. p. 43, Romæ, 1731.

The indulgence first given to Portiuncula was this, that every person who after confession and absolution shall visit that church on the second of August, from the first vespers to sun-set, shall obtain a full remission of all sins committed from the day of his baptism to the day of his visit to Portiuncula: see the story of the origin of this indulgence in Wadding, tom. ii. p. 17, et seq. and the arguments in proof of it, ibid. p. 55, sq. The indulgence was first granted by Honorius III. A.D. 1223; it was afterwards frequently communicated to other churches, and in 1481 the same privilege was extended by Sixtus IV. to all churches of the Franciscan order. See *Wadding*, tom. xiv. p. 257, and *Suysken, Analecta de S. Francisco*, part iii. § xi. (Apud Bolland. Acta Sanctorum, in 4 Oct. p. 914, et seq.)

—— *l.* 27.—*In the court.* i. e. the court of Rome.

—— *l.* 32.—*Katereynis.* i. e. quadrains, or farthings. "*Quatrinus* (or *Quatrenus*) minutior moneta, sexagesima pars liræ, Ital. *Quattrino.*" *Adelung, Glossar. Manuale*, in voc.

P. 13, *l.* 25.—*Tho syn.* A mistake of the transcriber for *the sin.* We often find *tho* for *the* in this MS. See line 8.

P. 14, *l.* 7.—*Swilk on.* i. e. such an one.

P. 17, *l.* 24.—*Ymplizethly.* i. e. implicitly.

—— *l.* 26.—*Of the words of the Pope Leoun.* Quoted in the Decretum from Leo I. Serm. 3. in anniversario suæ assumptionis, et serm. 2. De natali Apostolorum. (*Caus.* xxiv. *q.* 1, *c.* 5.)

"Manet ergo Petri privilegium, ubicunque ex ipsius fertur equitate judicium, nec nimiæ est vel severitas, vel remissio, ubi nihil erit ligatum, nihil solutum, nisi quod beatus Petrus aut solverit, aut ligaverit."

—— *l.* 31.—*And also Jerom seith.* Quoted from *S. Hieron. in Leviticum*, Decretum, Caus. xxiv. q. 3, c. 4. "Si quis non recto judicio eorum qui præsunt ecclesiæ, depellatur, et foras mittatur, si ipse non ante exiit, hoc est, si non ita egit, ut mereretur exire, nihil læditur in eo quod non recto judicio ab hominibus videtur expulsus. Et ita fit, ut interdum ille, qui foras mittitur, intus sit, et ille foris, qui intus retineri videtur."

P. 18, *l.* 5.—*And Gelazi the Pope seith.* Decretum, *Caus.* xi. *q.* 3, *c.* 46. "Cui est illata sententia deponat errorem, et vacua est: sed si injusta est, tanto eam curare non debet, quanto apud Deum et Ecclesiam ejus neminem potest iniqua gravare sententia. Ita ergo ea se non absolvi desideret, qua se nullatenus perspicit obligatum."

—— *l.* 9.—*And Austeyn seith.* Quoted from Augustin *De Summo bono*, Decret. *Caus.* xi. *q.* 3, *c.* 47. "Secundum Catholicam fidem ..... nec naturæ Dei nocere potest quisquam, nec natura Dei nocere injuste patitur quenquam. Qui enim nocet (ait Apostolus) recipiet illud, quod nocet."

—— *l.* 13.—*To this acordith Rabanus and other doctours mani.* Alluding probably to *Decret. Caus.* xxiv. *q.* 3, *c.* 5, where Rabanus is quoted under the title "Vita, non sententia, quemlibet ligat, vel solvit."

P. 20, *l.* 5.—*Inowe.* Enough, sufficient.

P. 20, *l.* 6.—*Leef.* Leave, omit, neglect.

—— *l.* 17.—*By law canon.* Referring to the Decretum, *Caus.* xxiii. *q.* 4, *c.* 27, *q.* 5, *c.* 8. *Caus.* iv. *q.* 4, *c.* 1. et alibi.

—— *l.* 18.—*For under the autorite of Gregor.* Cited from Gregory's Letter to Januarius (l. 2, indict. 10; Epist. 34.) *Decret. Caus.* xxiii. *q.* 4, *c.* 27. "Inter querelas multiplices, Isidorus, vir clarissimus, a fraternitate tua frustra se excommunicatum, anathematizatumque conquestus est. Quod ob quam rem factúm fuerit, dum clerico tuo, qui præsens erat, voluissemus addiscere, pro nulla alia causa, nisi pro eo quod te injuriaverat, factum innotuit. Quæ res nos vehementer affligit; quod si ita est, nihil te ostendis de cœlestibus cogitare, sed terrenam te conversationem habere significas; dum pro vindicta propriæ injuriæ (quod sacris regulis prohibetur) maledictionem anathematis invexisti. Unde de cætero omnino esto circumspectus, atque solicitus, et talia cuiquam pro defensione propriæ injuriæ tuæ inferre denuo non præsumas. Nam si tale aliquid feceris in te scias postea vindicandum."

—— *l.* 29.—*Werfore the Glose of Ion seith.* Johannes Semeca, called Teutonicus from his country, was author of a gloss on the Decretum of Gratian, which is printed with that work in the *Corpus juris Canonici.* The gloss on the canon *Inter querelas*, just cited, is as follows: "Ergo episcopus non potest excommunicare aliquem pro injuria sibi facta, ut hic, et infra c. q. 5. *De occidendis.* Nec enim potest esse judex in causa sua, ut 4, q. 4, c. 1."

P. 21, *l.* 2.—*Harborow.* Harbour, shelter. See Nares's Glossary in voc.

—— *l.* 3.—*Veniawns.* Vengeance.

—— *l.* 4.—*Manest,* menaced. In the printed text of Wicliffe's New Testament this word is spelt "manassid." "Whanne he was cursid, he cursid not, and whanne he suffrid he manassid not, but he bitook hym silf to hym that demed hym vniustli." The reading of the Vulgate, "tradebat autem judicanti se injuste," is of course followed by our author.

P. 21, *l.* 11.—*Were the Archdecoun seith.* Guido Baifius (as he is erroneously called by Cave, who followed Trithemius), or more properly Guido Baisius, i. e. de Bayso, or de Bajisio, Archdeacon of Bologna, flourished A.D. 1280, and is usually known by Canonists as "The Archdeacon." He composed a celebrated Commentary on the Decretum, entitled, "Enarrationes super Decreto, sive Rosarium," which has been several times printed. It is to this work most probably that our author refers, and statements similar to that which he quotes occur so frequently in it that it is not easy to point out the particular passage cited. For example, in his commentary on the following canon (Caus. ii. q. 1, c. 11.), "Nemo episcopus, nemo presbyter excommunicet aliquem, antequam causa probetur, propter quam ecclesiastici canones hoc fieri jubent," the Archdeacon says: "Causa, scil. contumacia, pro hac enim sola causa est quis excommunicandus. Ar. xi. q. iii. *nemo episcoporum* [c. 41] et c. *nullus sacerdotum* [c. 42] et dicitur tamen excommunicari pro homicidio, pro furto, et hujusmodi, i. e. pro contumacia de tali vel tali crimine. xi. q. iii. *certum* [c. 43] xxii. q. i. *prædicandum* [c. 17]. Hug. et videas quod de hoc not. xi. q. iii. *episcopi* [c. 8] et c. *nemo episcoporum* [c. 41]. Et not. quod sicut pro contumacia de expresso crimine debet quis excommunicari, sic et de expresso crimine moneri. Ar. hic et de sen. exco. *Cum medicinalis*, lib. v. secundum Innocentium, qui ita not. *extra de ver. sig.* ex parte in gl. de hoc etiam not. ubi etiam approbat predictam sententiam Hu. scil. quod pro solo crimine non est quis excommunicandus si velit se corrigere, ut in pre. c. *nemo* xlv. dist. *sed istud* [c. 17] xxiiij. q. iii. *tam sacerdotes* [c. 14] sed contra xvi. q. i. *alia* [c. 6] in fi. ibi, *si peccavero*, &c. de hoc xvii. q. iiij. *de presbyterorum* [c. 23]." *Archidia. super Decreto, sive Guidonis de Bajisio Enarrationes super Decreto, vel Rosarium.* Fol. Lugd. 1549. fol. 130, col. 4.

Here, however, the archdeacon quotes Hugo and Innocent, not Lincoln and Innocent, as our author states (line 16). This, however, may have been a mistake on the part either of our author or of his transcriber.

P. 21, *l.* 11.—*The more curse.* i. e. the greater curse, or excommunication.

—— *l.* 19.—*Were fore the kirk seith.* Decretum, *Caus.* xi. *q.* 3, *c.* 41. (Ex Concilio Meldensi.) "Nemo episcoporum quemlibet sine certa et manifesta peccati causa communione privet ecclesiastica."

—— *l.* 22.—*And Austeyn seith, as is be for seid.*—See this passage quoted above, p. 18, from Decret. *Caus.* xi. *q.* 3, *c.* 47.

—— *l.* 25.—*Noized to his pering.* i. e. injured to his perishing.

—— *l.* 28.—*Defendith medicinable comyn with the Kirk.* i. e. prohibiteth medicinably communion with the church. *Medicinabiliter*, "Cum medicinalis sit excommunicatio, non mortalis, disciplinans, non eradicans," &c. *Sexti Decretal.* lib. v. tit. xi. de sent. exco. c. 1.

—— *l.* 29.—*Were for seith Archedecoun.* There are many passages in the Archdeacon's Commentary on the Decretum in which he has asserted in substance the opinion here attributed to him. But the editor has been unable to find the exact words quoted by our author. For example, in *Caus.* xxiv. *q.* 3, *si quis.* "Nihil læditur nisi injustam excommunicationem contemnat. xi. *q.* iii. § *cum ergo*, in fin. infra eo, *notandum.* Et hoc intellige quantum ad participationem gloriæ eternæ."

P. 22, *l.* 2.—*The decreis and sentence of doctors cording to gidir.* Alluding probably to the ancient title of Gratian's *Decretum*,—"Concordia discordantium canonum." See *Caus.* xxiv. *q.* 3, *c.* 4. *Si quis non recto.* Upon which the gloss says, "Nam quoad Deum non potest ecclesia ligare," scil. non recto judicio.

—— *l.* 5.—*Werfor the decre seith.* Decret. *Caus.* xxiv. *q.* 3, *c.* 5. "Non in perpetuum damnamur, cum injuste judicamur."

—— *l.* 7.—*Archedecoun seith.* In *Caus.* xxiv. *q.* 3, *c.* 5, on the words of the canon "sed dum indiscrete hoc agitur [injuste scil. aliquem damnare] sacrilegii facinus incurrunt [sacerdotes];" his comment is, "hic quero quomodo incurrit crimen sacrilegii qui subditos excommunicat injuste. ad hoc dicit Joan. de. quod sic sacrilegium est violare sacrum ii. q. i. *in primis*, versi. *si quis in hoc.* qui

ergo injuste excommunicat violat sacrum, id est corpus ecclesie, a quo evellit membrum suum injuste, et contra Deum." *Archidia. super Decreto*, fol, 315, col. 4.

P. 22, *l.* 10.—*For that he is cursid vnjustly.* Perhaps we should read, "for he that is cursid unjustly."

—— *l.* 15.—*And this dede Lincoln.* Robert Grosthead, Bishop of Lincoln, A. D. 1235-1253, a celebrated canonist and divine, and zealous opposer of the power of the Roman court. He was a man of eminent piety and learning, and, although not canonized at Rome, was by many of his own countrymen spoken of as a saint. See a list of his works in Cave, *Hist. Literaria*, ad an. 1235.

The story alluded to by our author is thus told by Ralph Higden, in his Polychronicon (fol. cccv. *b*. Lond. 1527):—¶ "Also that yere [1253] deyed Saynt Robert Grostehed, bysshoppe of Lyncoln, the nynth daye of October. He was cunnynge in all the lyberall artes. And specyally he expowned many thynges in logykytyks and astrologye. He sent to the fourth Pope Innocent a pystle sharpe ynough, that begynneth in this wyse: Our Lord Jhesus Cryste; he sent that pystle by cause the pope greuyd the churches of Englonde with taxes and paymentes undue and uncustomable. Also for he hadde geuen his letyll newe [nephew] a chanonrye with the fyrste that voyded in the chyrche of Lyncoln. But this Robert wolde not receyue the chylde. But he wrote to the pope and sayde, that he nother wolde nor sholde receyue such to the cure of soule that cowde not rule hymselfe. Therfor this Robert was somned to the court and accursed. Thenne from Innocentes court, he appellyd to Crystis owne trone. Thenne after Roberts deth it happed on a nyghte that the pope laye in his bedde and rested, a bisshop apared to hym arrayed as a bysshop, and spake to the pope and sayde, Arise, wretch, and come to þi dome. And smote hym with his crosse on the lyfte syde ryght to the herte. Thenne in the morowe the pope's bedde was founde bloody and the pope deed. ¶ Herfore though Roberte was a noble man, and dyde oft miracles, ye court suffred hym not to be canonysed." See also Matthew Paris, *Hist. Angl.* p. 760 (fol. Lond. 1689).

P. 22, *l.* 22.—*And this is notable to wit in the decre.* This is a reference to the words of Gratian, *Caus.* xxiv. *q.* 3, part 3, and the following, *c.* 10, *si igitur*, and *c.* 11. *cum ergo.* The words are, " Illicita ergo excommunicatio, ut ex præmissis apparet, non lædit eum, qui notatur, sed a quo notatur : ac per hoc, qui innocentes sunt, ex alterius crimine condemnari non possunt : sicut ab imprudentibus familiæ potentum pro peccatis dominorum solent notari. Sed adhuc objicitur, quod non solum innocentes, sed nec etiam criminosi sententia maledictionis sint feriendi. Ait enim Christus in Evangelio, *Orate pro persequentibus* . . . . . Item Apostolus : *Benedicite persequentibus vos : Benedicite et nolite maledicere :* Item, *Maledici regnum Dei non possidebunt.*

Item Hieronymus (in epist. ad Titum initio cap. iii.). Si igitur Michael non fuit ausus diabolo et certe maledictione dignissimo, judicium inferre blasphemiæ : quanto magis nos ab omni maledicto puri esse debemus ? Merebatur diabolus maledictum : sed per os Archangeli blasphemia exire non debuit. Relege veteres libros, et vide, quæ tribus in monte Garizin constitutæ sint, ut benedicerent populo, et quæ in monte altero, ut maledicerent : Ruben, qui maculaverat torum parentis, et Zabulon novissimus Liæ filius, et ancillarum liberi in monte Hebel ponuntur, ut maledicant his qui maledictione sunt digni.

Item (in lib. Josuæ) Cum ergo in singulis quibusque fidelium talis sit propositi varietas, hoc mihi designari videtur in hoc loco, quod dimidii illi, qui juxta montem Garizin incedunt (illum, qui ad benedictiones electus est), istos figuraliter indicent, qui non metu pœnæ, sed benedictionum et repromissionum desiderio veniunt ad salutem ; illi vero dimidii, qui juxta montem Gebal incedunt, in quo maledictiones prolatæ sunt, istos alios indicent, qui malorum metu, et supplicorum timore complentes, quæ in lege scripta sunt, perveniunt ad salutem."

—— *l.* 22.—*Seynze.* Synod.

—— *l.* 29.—*Servid.* Deserved, *merebatur.*

—— *l.* 30.—*Holde,* for *old.* A few lines further on (page 23, line 3,)

we have the same word written *wold*, representing evidently the provincial pronunciation.

P. 22, *l.* 30.—*Lynage.* Lineage, tribe, family.

P. 23, *l.* 1.—*Wengis.* Wenches, concubines; *ancillarum liberi.*

—— *l.* 11.—*But the canoun distinguith thus.* "Distinguendum est ergo inter maledictum, quod prohibetur, et maledictum, quod a Domino, et sanctissimis viris rationabiliter profertur. Maledictum, quod prohibetur, est illud, quod procedit ex voto ultionis, et odio persequentis, non ex amore justitiæ."—*Decretum, Caus.* xxiv. *q.* 3, *c.* 11. *Grat. Sed qui pro,* in fin.

—— *l.* 14.—*Witts of seyntis.* i. e. opinions, decisions, judgments of saints.

—— *l.* 15.—*Stering.* Stirring, movement.

—— *l.* 17.—*Therfore seith the canoun. Caus.* xxiv. *q.* 3, *c.* 12. *Cum sancti viri.* "Eo in maledicto non peccant, in quo ab interno judicio non discordant." Quoted from S. Gregory, *Moral.* l. iv. c. 6.

—— *l.* 19.—*And aftir, under the autorite of Austeyn.—Caus.* xxiv. *q.* 3, *c.* 17. "Corripiantur itaque a præpositis suis subditi fratres, correptionibus de charitate venientibus pro culparum diversitate diversis, vel minoribus, vel amplioribus." Quoted from S. August. *De Correpț. et gratia, c.* xv.

—— *l.* 20.—*Provastis.* Provosts, *Præpositi.*

—— *l.* 22.—*Court of pleet. Pletum, Plitum, Placitum:* in French, *Plet,* or *Plait.* The bishops' courts, in which the bishops or their delegates preside, were anciently called *Placita Christianitatis,* as the king's court was called *Placitum commune.* See Du Cange, in voc.

—— *l.* 32.—*In case.* i. e. "for example."

P. 24, *l.* 2.—*Scarioth.* Judas Iscariot.

—— *l.* 3.—*Blawun.* Blowen, censured.

———— *Valith.* Availeth.

—— *l.* 13.—*Souare.* Sore.

—— *l.* 18.—*Salamon seith.* Prov. xxvi. 2. "Maledictum frustra prolatum in quempiam supervenict."

P. 24, *l.* 19.—*As the Glose seith.* The Gloss on the words "in quempiam" is, "in proferentem." *Bibl. cum Glossa interlin.* Ven. 1588.

—— *l.* 20.—*And seith the Salm.* Ps. cviii. 18, 19. "Et dilexit maledictionem, et veniet ei; . . . . . et induit maledictionem sicut vestimentum, et intravit sicut aqua in interiora ejus, et sicut oleum in ossibus ejus. Fiat ei sicut vestimentum, quo operitur: et sicut zona, qua semper præcingitur."

—— *l.* 23.—*Helid.* Covered, *operitur.*

—— *l.* 24.—*Schal not weld.* Weild. "Non possidebunt." 1 Cor. vi. 10. In the printed text of Wicliffe's New Testament this passage is rendered, "nether cursers, nether rauynouris schulen wilde the kyngdom of God."

—— *l.* 25.—*This sonde.* "Mandatum hoc." *Mal.* ii. 1.

—— *l.* 32.—*Liand,* lying, *mentientes,* Matt. v. 11. *Joieth,* i. e. joy ye, rejoice ye, *gaudete,* ib. v. 12.

P. 25, *l.* 14.—*O pitte.* i. e. "one pit."

—— *l.* 16, 17.—*Thei toke heuely at the worde, therfore I preied to excuse me, or spare me in termis.* This alludes to some former speech or discourse, in which our author's words were found fault with.

—— *l.* 25.—*Ne a proue it.* i. e. "nor approve it."

—— *l.* 27.—*Wordeynith,* for *ordaineth.*

—— *l.* 30.—*Medefully.* Deservedly.

—— *l.* 32.—*Noyous.* Injurious, hurtful. See line 5, next page.

P. 26, *l.* 4.—*Skarnes.* Alarms, causes of terror.

—— *l.* 5.—*Noizes.* Injuries, hurtful things. *Thole hem,* suffer them.

—— *l.* 12.—*And Jeremy that man that callid.* Jer. xx. 15. "Maledictus vir, qui annuntiavit patri meo dicens, Natus est tibi puer masculus, et quasi gaudio lætificavit eum."

—— *l.* 29.—*Arettid.* Reckoned, accounted, *nos putavimus eum,* Is. liii. 4. So again, *rettid,* page 27, line 31.

P. 27, *l.* 15.—*Rad.* Perhaps for "dread."

—— *l.* 16.—*To gruch.* To grumble, to murmur. So in the next line, "ȝor grucching is aȝen ȝe Lord." *Murmur vestrum.* Exod. xvi. 8. See "Deposition of Richard II." published by the Camden Society, *Glossary in voc.*

—— *l.* 19.—*Comynte.* Community.

P. 28, *l.* 2.—*Thole.* Suffer.

—— *l.* 15.—*ȝend.* i. e. end.

—— *l.* 17.—*Ordre of kynd.* Order of nature.

—— *l.* 26.—*Untrouth*, or *untrowth* (line 27). Unbelief; *to trow* is to believe. In line 30 the word is spelt *ontrowth.*

—— *l.* 31—*Beneth.* Beneath, i. e. inferior to Christ.

P. 29, *l.* 20.—*Sent Jerom seith.* Quoted from Jerome on Tit. i. in the *Decretum*, Dist. xcv. c. 5. "Olim idem erat Presbyter, qui et Episcopus. Et antequam Diaboli instinctu studia in religione fierent, et diceretur in populis, *Ego sum Pauli, ego Apollo, ego autem Cephæ*, communi Presbyterorum consilio ecclesiæ gubernabantur. Postquam vero unusquisque eos, quos baptizaverat, suos putabat esse, non Christi, in toto orbe decretum est, ut unus de Presbyteris electus superponeretur cæteris, ad quem omnis ecclesiæ cura pertineret, et schismatum semina tollerentur. *Et paulo post.* Sicut ergo Presbyteri sciunt se ex Ecclesiæ consuetudine ei, qui sibi Præpositus fuerit, esse subjectos; ita episcopi noverint, se magis consuetudine, quam dispensationis Dominicæ veritate Presbyteris esse majores, et in commune debere Ecclesiam regere." Also ibid. c. 6. *(ex Hieron. ad Rusticum Narbonensem episcopum, de septem gradibus ecclesiæ.)* "Ecce ego dico, præsentibus episcopis suis, atque adstantibus in altari, Presbyteros posse sacramenta conficere. *Et infra.* Sed quia scriptum est, *Presbyteri duplici honore honorentur; maxime qui laborant in verbo Domini*, prædicare eos decet, utile est benedicere, congruum est confirmare, convenit reddere communionem, necesse est visitare infirmos, orare pro invalidis, atque omnia Dei sacramenta implere.

Et infra. Nemo hinc episcoporum invidia diabolicæ tentationis inflatus, irascatur in templo, si Presbyteri interdum exhortentur plebem, si in ecclesiis prædicent, si plebibus, ut scriptum est, benedicant. Etenim abnuenti mihi ista sic dicam: qui non vult Presbyteros facere, quæ jubentur a Deo, dicat, quis major est Christo? aut quid corpori ejus, aut sanguini, poterit anteponi? Si Presbyter Christum consecrat, cum in altario Dei Sacramenta benedicit, benedicere populo non debet, qui Christum etiam meruit consecrare? *Et paulo post.* Circa laicos, ac mulieres, jubentibus vobis, O injustissimi sacerdotes, Presbyter Dei benedictionis perdit officium, amittit linguæ opus, non habet confidentiam prædicandi, truncatus est omni parte virtutum, solum Presbyteri nomen habet, plenitudinem, ac perfectionem, quæ consecrationi ejus competit, non retentat. Quis hic, rogo, O Sacerdotes, honor vester est, ut damnum gibbi [*lege* gregibus] inferatis? Quoniam cum pastoribus per potentiam vestram aufertur Deo digna diligentia, contagium quoddam, et calamitas crescit in gregibus: ac Dominici patrimonii damna conquiritis, dum soli vultis in Ecclesia potentari."

P. 29, *l.* 21.—*Bats*, or *bates.* Contentions.

P. 30, *l.* 4.—*To fele.* i. e. fulfil, *implere.*

—— *l.* 6.—*Wrath.* Here used as a verb, for *be wroth, irascatur.*

—— *l.* 11.—*Awith.* Oweth, ought, *debet.*

—— *l.* 15.—*Tayst*, read *tryst.* i. e. trust, *confidentiam.* This is an error of the press for which the Editor is to blame.

—— *l.* 21.—*For thi*, because. Who the "other men" here alluded to are the Editor cannot say. They were probably, from the sentiment expressed, some of our author's party.

—— *l.* 22.—*A bischop in conferming, that he approprith to him silf with out ground of the Scripter.* One of the Articles of Wicliffe condemned in the Council of Constance was, "Collatio sacramenti confirmationis non est episcopis;" and again, *Rationes et Motiva*, &c. No. 28. "Confirmatio juvenum, clericorum ordinatio, locorum consecratio, reservantur Papæ et episcopis propter cupiditatem lucri temporalis et honoris." *Orthuini Gratii Fasciculus* (edit. Browne),

tom. i. pp. 269, 288; also in William Woodford's articles objected against Wicliffe, the fifth article is, "Quod collatio sacramenti confirmationis non est episcopis reservata."—*Ibid.* p. 190. See also Wickliffe's *Trialogus*, l. IV. cap. xiv.

P. 30, *l.* 26.—*Hied*, "exalted;" *or veriliar filyd*, "or more truly defiled."

P. 31, *l.* 6.—*Upon wilk seith an expositor thus.* The editor has not succeeded in verifying this reference.

—— *l.* 10.—*In apostlis dedis.* i. e. in the book of the Acts of the Apostles.

—— *l.* 12.—*To the same soundun the wordis of the prelat ordeining dekunis.* See the exhortation of the Bishop to the persons about to be ordained deacons, beginning *Provehendi, filii dilectissimi*, &c. *Pontificale Rom.* p. 31, fol. Paris, 1664.

—— *l.* 13.—*Werefore in the fourt book of sentence*, &c. Lib. Sententiar. IV. dist. 24. de Diaconibus, "Ad Diaconum pertinet assistere sacerdotibus, et ministrare in omnibus quæ aguntur in sacramentis Christi, scilicet, in baptismo, in chrismate, in patena, et calice: oblationes quoque inferre, et disponere in altari. Componere etiam mensam Domini et vestire, crucem ferre, et prædicare evangelium et epistolam ad populum. Nam sicut Lectoribus vetus Testamentum, ita Diaconibus novum prædicare præceptum est."

—— *l.* 18.—*And this same seith Seint Ysidore.* Decretum, Part i. Dist. 25, c. 1.

—— *l.* 19.—*For thi seith Seint Gregori, Poule seith to Thimothe.* The word "Thimothe" is probably a mistake of the scribe, for the reference is to Tit. i. 9. The passage is quoted in the Decretum *(part. i. dist.* xliii. *c.* 1.*)* from St. Gregory, Pastoral. part. ii. c. 4. The words are, "Hinc Paulus ait ad Titum: *Ut potens sit exhortari in doctrina sana, et eos, qui contradicunt, redarguere.* Hinc per Malachiam dicitur: *Labia Sacerdotis custodiunt scientiam et legem requirunt ex ore ejus, quia Angelus Domini exercituum est.* Hinc per Esaiam Dominus admonet, dicens, *Clama, ne cesses, quasi*

tuba exalta vocem tuam. Præconis quippe officium suscipit, quisquis ad sacerdotium accedit, ut ante adventum judicis, qui terribiliter sequitur, ipse scilicet clamando gradiatur." And, after referring to Exod. xxviii. 33, 35, he adds, "Sacerdos namque ingrediens vel egrediens moritur, si de eo sonitus non auditur."

In the marginal reference, "c. 5," ought to be "c. 15," which was the old division: "dt. 43," is evidently "dist. 43," the reference to the *Decretum.*

P. 31, *l.* 24.—*Uphauns.* i. e. lift up.

—— *l.* 29.—*Curats.* Our author is here arguing against those who maintained that "simple priests," (that is, those who were merely priests, and not curates, having no cure of souls,) were not bound to preach. His argument is, that even if St. Gregory spake of those who had cure of souls, yet it would not follow that "simple priests" are excused. The subject was a favourite topic with the Lollards. Thus the sixth of the "Articles of John Purvey, which he afterwards recanted," as given by Fox (*Acts and Monuments*, vol. i. p. 619. Lond. 1684) is, "Whosoever taketh upon him the office of Priesthood, although he have not the charge of souls committed unto him, according to the custom of the church, not only may, but ought to preach the Gospel freely unto the people; otherwise he is a thief, excommunicated of God, and of the holy church."

In the Articles presented to the King against the Lollards, in 1382, they were accused (Art. 11.) of holding "That priests and deacons, whosoever they are, are obliged, and ought to preach publicly to the people, on account of the orders they have taken, although they have not a people or cure of souls." (*Lewis, Life of Wicliffe*, p. 105, quoted from Knighton.) See also the Articles and conclusions against William Swinderby, Fox (*ubi supra*, p. 534, 538).

P. 32, *l.* 2.—*Wening.* Wishing, desiring.

—— *l.* 4.—*ȝed.* Heed. In line 6 this word is spelt *ȝede.*

—— *l.* 5.—*Prespod.* This word should have been printed, as it is in the MS. "presthod."

—— *l.* 6.—*Langwag.* Language.

P. 32, *l.* 9.—*Hordres.* Orders; meaning those in holy orders.

——— *Iarche.* Hierarchy.

—— *l.* 9.—The argument of our author appears to be this:—"They answer the passage adduced from St. Gregory, by saying that by preaching he means reading at the mass; but if this be so, then every man and woman may preach, for every man and woman may read in a language unknown, i. e. at the mass. Therefore if every man may preach, it is folly to look for orders." The unfairness of such an argument is manifest. It turns on the double meaning of the phrase "reading at the mass:" the opponents of our author maintained that the priest preaches the Gospel when he reads the Gospel at the mass, but they did not allow that every man and woman may in this sense read at mass.

—— *l.* 10.—*Bodun.* Forbidden.

—— *l.* 11.—*To a monest.* To admonish. By the phrase "to a monest good things," our author translates the word *evangelizantes*, alluding to Luke ix. 6.

—— *l.* 14.—*Austeyn seith thus.* This quotation, and that which follows from St. Chrysostom, the Editor has not been able to find.

—— *l.* 26.—*Therfor seith Isidor.* This is quoted in the Decretum (*Dist.* xxxviii. *c.* 1), not from Isidore, but from *Concil. Toletan.* c. 24 [*al.* 25]. "Sciant igitur sacerdotes Scripturas sanctas, et canones, ut omne opus eorum in prædicatione et doctrina consistat: atque ædificent cunctos, tam fidei scientia, quam operum disciplina."

—— *l.* 29.—*Therfore the prestis.* This part of the quotation, which does not occur in the Council of Toledo, or in the Decretum, seems taken from Isidor. Hispal. Senten. Lib. III. c. xlvi. "Sacerdotes pro populorum iniquitate damnantur, si eos aut ignorantes non erudiant, aut peccantes non arguunt, testante Domino per Prophetam: Speculatorem dedi te domui Israel. Si non fueris locutus, ut se custodiat impius a via sua, ille in iniquitate sua morietur: sanguinem autem ejus de manu tua requiram. Sic enim Heli sacerdos pro filiorum iniquitate damnatus est: et licet eos delinquentes admonuit, sed tamen non, ut oportebat, redarguit." (*Isid. Hispal. Opp.* p. 683, c. i. C. fol. Par. 1601.)

P. 33, *l.* 3.—*Lere.* Learn, teach. In Ireland the word *learn* is still used actively in the sense of *to teach.*

——— *Unkunand.* Ignorant.

—— *l.* 15.—*Bi syȝt.* A mistake probably for "bi cities;" the original is *per civitates.*

—— *l.* 17.—*Wif of synne.* A strange mistake of the author or of his transcriber. The original is *Si quis sine crimine est, unius uxoris vir, filios habens fideles, &c.;* and Wicliffe's version in the printed text is, "For cause of this thing I lefte thee at Crete, that thou amende tho thingis that failen, and ordeyne prestis bi citees, as also I disposid to thee, if ony man is with outen cryme; an husbonde of o wijf, and hath feithful sones, not in accusacioun of leccherie, or not suget, for it bihoveth a bischop to be without cryme: a dispendour of God." &c.

—— *l.* 20.—*To holde hospital.* i. e. to hold hospitality.

—— *l.* 21.—*Bening,* benign, *benignus.*

——— *Biclipping.* i. e. embracing. The original is *amplectentem.* Shakespeare has frequently used the word *clip* in the sense of embrace, as in King John *(Act V. sc. 2.)*

> ——— O, nation, that thou could'st remove!
> That Neptune's arms, who clippeth thee about,
> Would bear thee from the knowledge of thyself.

In the printed text of Wicliffe's Version the corresponding clause is "takynge that trewe word;" which is perhaps derived from the reading *obtinentem* for *amplectentem,* a form in which the Latin fathers frequently cite this passage. See *Sabatier,* in loc.

—— 25.—*The privey witt.* i. e. the secret knowledge, *mysterium fidei.*

—— *l.* 28.—*Decre,* for *degree:* "gradum bonum sibi acquirent."

—— *l.* 32.—*Thi going forth.* i. e. thy proficiency, *profectus tuus.*

P. 34, *l.* 1.—*Sane.* It is not easy to say whether this word in the MS. is *sane* or *saue;* the latter would seem better to represent the

original *salvum*. In Wicliffe's New Testament, as printed, it is "make thi silf saaf."

P. 34, *l.* 11.—*Sperrith*. Shutteth: from Anglo-Saxon ꝑpaꝛꝛan, and modern German, sperren, to shut. The word is used by Spenser, Shakespeare, and many of our old writers. Thus Spenser:—

> And if he chaunce come when I am abroade,
> Sperre the yate fast, for fear of fraude.
>
> *Sheph. Kal. May*, 224.

See Nares, and Todd, in voc. *Sperr*, and *Spar*.

—— *l.* 17.—*To steyke*. To shut, to fasten. The same root as *to stick*.

—— *l.* 18.—*Tent thei*. Attend, consider they. *Here thei al thing that niȝeth to presthed*. i. e. Hear they every one that is near the priesthood; i. e. every ecclesiastical person.

—— *l.* 28.—*For that he bring in*. For *he*, read *ye*. "Eo quod inducitis filios." Ezek. xliv. 7.

P. 35, *l.* 7.—*Huschers*. In the original *æditui*. Ezek. xliv. 11. The same word which is now spelt *usher*.

—— *l.* 8.—*Offrings of victories*. This is probably a mistake of the scribe: the original has only, "Ipsi mactabunt holocausta et victimas populi."

—— *l.* 10.—*For thi*. Because. "Pro eo quod ministraverunt illis." Ezek. xliv. 12.

—— *l.* 16.—*The hous of Iuda*. The words "of Iuda" seem added without any authority.

—— *l.* 20.—*My grece*. See p. 34, l. 31, where the word is spelt *grꝛs*; in the original, in both places, *adipem*. Here, however, there is no authority for the pronoun, "*my* grece and *my* blod;" the words of the Vulgate being, "Ut offerant mihi adipem, et sanguinem." Ezek. xliv. 15.

—— *l.* 23.—*Tane*. Taken, i. e. taken to signify.

—— *l.* 32.—*Bigging*. Building.

P. 36, *l.* 3.—*ȝeuun*. Given.

P. 36, *l.* 12.—*Polewt.* Pollute.

—— *l.* 30.—*Scle.* Slay.

P. 37, *l.* 7.—*For Jerom seith.* An evident mistake, either of our author or of his transcriber, for the passage is quoted not from S. Jerome, but from Prov. x. 1. "Filius sapiens lætificat patrem: filius vero stultus mœstitia est matris suæ."

—— *l.* 11.—*ȝere.* Hear.

—— *l.* 20.—*Al so I rehersid the decree of the kirk.* Decret. Dist. xxxii. c. 5. "Nullus missam audiat Presbyteri, quem scit concubinam indubitanter habere, aut subintroductam mulierem."

—— *l.* 28.—*Rostod i now.* i. e. roasted enough.

—— *l.* 29.—*Heyt.* i. e. eat.

—— *l. ult.*—*Dongun.* Participle of the verb to *ding*, to strike violently; from which in the next line the substantive *dingings*. In the printed text of Wiçliffe's New Testament this passage is rendered "beten with many betyngis." Luke xii. 47.

P. 38, *l.* 1.—*Cnowith.* Knoweth.

—— *l.* 2.—*And as Austeyn seith.* Decret. part i. Distinct. xxxvii. c. 16. "Non omnis ignorans immunis est a pœna. Ille enim ignorans potest excusari a pœna, qui, a quo disceret, non invenit. Istis autem hoc ignosci petit, qui, habentes a quo discerent, operam non dederunt." This is quoted from the work attributed to St. Augustine, but now admitted to be spurious, *Quæstiones ex vet. et novo Testamento: quest.* lxvii. [Opp. B. August. edit. Bened. tom. iii. append. 34.]

—— *l.* 11.—*Onlepy.* Single, solitary. From the Anglo-Saxon anlip, anlypi, anlipiȝ, anlepiȝ, solitarius, simplex, privatus, solus. See *Lye.*

—— *l.* 18.—*For thus is writun in the decreis.* Decret. Dist. lxxxi. c. 12. (ex canone Apostolor. xxv.) "Presbyter aut Diaconus, qui in fornicatione, aut perjurio, aut furto, aut homicidio captus est, deponatur."

—— *l.* 20.—*And eft.* Decret. ibid. c. 15. "Si qui sunt Presby-

teri, Diaconi, vel Subdiaconi, qui in crimine fornicationis jaceant, interdicimus eis, ex parte Dei omnipotentis, et S. Petri auctoritate, ecclesiæ introitum, usque dum pœniteant et emendent. Si qui vero in suo peccato perseverare maluerint, nullus vestrum officium eorum audire præsumat; quia benedictio eorum vertitur in maledictionem, et oratio in peccatum, testante Domino per prophetam; *Maledicam*, inquit, *benedictionibus vestris*. Qui vero huic saluberrimo præcepto obedire noluerit, idololatriæ peccatum incurrit, Samuele testante, et B. Gregorio adstruente [*al.* instruente]: *Peccatum ariolandi est non obedire, et quasi scelus idololatriæ non acquiscere.*" This is quoted from Gregory VII.

P. 38, *l.* 22.—*And Poule.* Paul is not mentioned in the original.

—— *l.* 30.—*And eft thus, Bidding we commaund, &c.* Decret. Dist. xxxii. c. 6. " Præter hoc autem præcipiendo mandamus, ut nullus missam audiat presbyteri, quem scit concubinam habere indubitanter, vel subintroductam mulierem. Unde etiam sancta synodus hoc capitulum sub excommunicatione statuit, dicens; Quicunque Sacerdos, Diaconus, Subdiaconus, post constitutum beatæ memoriæ prædecessoris nostri sanctissimi Papæ Leonis, ac Nicolai, de castitate clericorum, concubinam palam duxerit, vel ductam non reliquerit, ex parte omnipotentis Dei et auctoritate beatorum [*al.* principum] Apostolorum Petri et Pauli præcipimus, et omnino contradicimus, ut Missas non cantet, nec evangelium, aut epistolam ad missam legat, neque in Presbyterio ad divina officia cum his qui præfatæ constitutioni obedientes fuerint maneat, neque partem ab ecclesia suscipiat."

—— *l. ult.*—*Seyn.* Synod.

P. 39, *l.* 1.—*Under the peyn.* i. e. under excommunication.

—— *l.* 5.—*Almizti Goddis half.* i. e. behalf.

—— *l.* 8.—*And as the decretals declarun.* Decretal. lib. iii. tit. ii. c. 10. " Nisi peccatum hujusmodi sit notorium, per sententiam, seu confessionem factam in jure, aut per evidentiam rei, quæ tergiversatione aliqua celari non possit."

—— *l.* 12.—*And eft the decre seith.* Decret. Dist. lxxxiii. c. i.

" Si quis Episcopus fornicationi presbyterorum, diaconorum [subdiaconorum, *Cor. Rom.*] vel crimini incestus in sua parochia, pretio interveniente, vel precibus, consenserit, vel commissum, sibique compertum, auctoritate officii sui non impugnaverit, ab officio suspendatur." Quoted from Gregory VII.

P. 39, *l.* 15.—*And eft writeth the pope to the bischop.* Alexander III. to the Archbishop of Canterbury and his suffragans (A. D. 1180). *Decretal.* lib. iii. tit. ii. c. 4. " Fraternitati vestræ mandamus, quatenus clericos vestræ jurisdictionis, qui in subdiaconatu et supra, fornicarias habuerint, studiose monere curetis, ut a se illas removeant, eos ulterius minime admissuri. Si vero acquiescere contempserint, eos ab ecclesiasticis beneficiis usque ad satisfactionem congruam suspendatis. Et si eas suspensi præsumpserint detinere, ipsos ab eisdem beneficiis perpetuo removere curetis."

—— *l.* 19.—*Wernid.* Warned.

—— *l.* 21.—*And as the doctor seith.* This and the next reference the Editor has not found.

—— *l.* 24.—*And eft the decre biddith.* Decret. Dist. xxxii. c. 6. (3ª part.). This passage is quoted in an epistle of Urban II. (cited by Gratian,) from an epistle of Gregory VII. (lib. ii. reg. ep. 45.) " Officium Simoniacorum, et in fornicatione jacentium, scienter nullo modo recipiatis, et quantum potestis tales a sanctis ministeriis, ut oportuerit, prohibeatis." The rest of this section seems to have been taken from the same epistle of Urban II. although it cannot be said to be a translation of it.

—— *l.* 30.—*Therfor sacraments.*—These are the words of Gratian, *ibid.* (4ª part.). " Prohibentur ergo de manibus talium sacerdotum sacramenta suscipi, non quin sint vera, quantum ad formam et effectum, sed quin, dum hujusmodi sacerdotes se a populo contemptos viderint, rubore verecundiæ facilius ad pœnitentiam provocentur."

—— *l. ult.*—*Licliar.* Likelier, more probably.

P. 40, *l.* 7.—*Azen mend.* Against mind, or intention.

P. 40, *l.* 9.—*Wenith.* Supposeth, imagineth, from the Saxon penan, to ween, to suppose.

—— *l.* 31.—*His heuid,* apparently a mistake for "his head."

P. 41, *l.* 4.—*Therfor hem see pore men.* i. e. therefore let poor men look to themselves. "Hem see," the reciprocal verb; as a little lower down, "And see hem religious," i. e. let the religious look to themselves.

—— *l.* 6.—*Lowid.* Humbled, made low. "Bonum mihi quia humiliasti me." Ps. cxviii. (in the English version cxix.) 71.

—— *l.* 27.—*Reeft him.* Carried him off by violence: from *reave.*

—— *l.* 28.—*He porid him self.* i. e. he made himself poor.

—— *l. ult.*—*Chesid.* Chose; *præt.* of *choose.*

P. 42, *l.* 23.—*To hold hem paied of fode.* i. e. to deem themselves sufficiently paid when they receive food, &c.

—— *l.* 25.—*Thole deseyce of body.* Suffer disease of body.

—— *l.* 26.—*Euynes.* Heaviness.

P. 43, *l.* 3.—*Thus seith Jerom.* This reference the Editor has not been able to find either in the Decretum or in the works of St. Jerome. In the Decretum, Caus. xii. q. 1, c. 7, there is a passage quoted from St. Jerome, which is not the same as this cited by our author, but in which the clerical tonsure is spoken of as the symbol of poverty. "Rasio vero capitis est temporalium omnium depositio."

—— *l.* 4.—*Mishews.* Misuse.

—— *l.* 12.—*Tyne.* Burn, consume, destroy. Ps. v. 6.

—— *l.* 13.—*Hare,* for *are.*

—— *l.* 14.—*And eft.* Decret. Caus. xii. quæst. 1, c. 5. "Clericus, qui Christi servit ecclesiæ, interpretetur primò vocabulum suum: et nominis definitione prolata, nitatur esse quod dicitur; Si enim κλῆρος græcè, Sors latinè appellatur, propterea vocantur clerici, vel quia de sorte sunt Domini, vel quia Dominus sors, id est pars clericorum est. Qui autem vel ipse pars Domini est, vel Dominum partem habet, talem se exhibere debet, ut et ipse possideat Dominum, et possideatur

à Domino. Qui Dominum possidet, et cum propheta dicit *Pars mea Dominus,* nihil extra Dominum habere potest. Quod si quidpiam aliud habuerit præter Dominum, pars ejus non erit Dominus: verbi gratia, si aurum, si argentum, si possessiones, si variam suppellectilem, cum istis partibus Dominus fieri pars eius non dignatur. Si autem ego pars Domini sum, et funiculus hæreditatis eius, nec accipio partem inter cæteras tribus: sed quasi Levita et Sacerdos vivo de decimis, et altari seruiens, altaris oblatione sustentor. Habens victum et vestitum, his contentus ero, et nudam crucem nudus sequar."

P. 43, *l.* 24.—*Denaieth.* Deigneth, *dignatur.*

—— *l.* 29.—*And Bernard seith.* This seems quoted from *Gaufridi Abbatis Declamationes ex Bernardo,* c. xvii. a work which is published in the Benedictine edition of St. Bernard, tom. v. The passage cited by our author is as follows:—"*De altario,* inquit, *vivat;* non superbiat, non luxurietur. Denique non ditetur; *non,* contra sancti cujusdam" [*scil.* S. Hieronymi] "plane dignam omni acceptione sententiam, *ex clericatu ditior fiat.* Non sibi de bonis ecclesiæ ampla palatia fabricet, mutans quadrata rotundis; nec loculos inde congreget; nec in vanitate aut superfluitate dispergat; non extollat de facultatibus ecclesiæ consanguineos suos, aut neptes (ne filias dixerim,) nuptui tradat," &c.

P. 44, *l.* 9.—*Wil.* i. e. while.

—— *l.* 14.—*Wat is it seith Gregory.* B. Greg. Lib. I. Hom. xvi. in Evang. n. 6. (Opp. Ed. Bened. tom. i. col. 1495, D.) "Jejunium quippe sanctificare est adjunctis bonis aliis, dignam Deo abstinentiam carnis ostendere. Cesset ira, sopiantur jurgia. Incassum enim caro atteritur, si a pravis suis voluptatibus animus non refrænatur."

—— *l.* 19.—*Waxit folk.* i. e. aged folk.

—— *l.* 20.—*Wold,* for *old!*

—— *l.* 25.—*Richid,* was hungry. *To reach* is still used to denote the effort made by an empty stomach to vomit.

—— *l.* 31.—*The prest is not holden to his horis canonized.* This was a favourite topic with the Lollards. Thus the third article taught by John Purneye, or Purveye, as given by Knighton, was, "That every

Priest ought rather to omit matins, mass, and vespers, and the rest of the canonical hours, than not to preach the Word of God, because those things are only ordained by human tradition." (Lewis, Life of Wicliffe, p. 268.) See also Thom. Waldensis *Doctrinale Fidei*, De Sacramentalibus, Tit. III.

P. 45, *l.* 1.—*For perel falling in forme of law.* That is, "I am not deterred by the danger of incurring the penalties of the law, from acknowledging that I have said this."

—— *l.* 21.—*Tizen.* Tithe: the 3 may perhaps be a mistake of the transcriber for þ; in Wicliffe's New Testament the word is tiþen. Matt. xxiii. 23.

—— *l.* 22.—*Sadder.* More serious. See Nares, *Glossary* in voc.

—— *l.* 24.—*As Ambros seith.* This passage the Editor has not found.

—— *l.* 32.—*For the body of Crist.* The argument is this:—"The Body of Christ dwelleth in the sacrament after consecration. But the Body of Christ is the bread which he gave for the life of the world. (John vi. 51.) Therefore the substance of bread dwelleth in the sacrament after consecration." So Wicliffe *Trialog.* lib. iv. c. 4. "Iste panis est Corpus Christi, ergo iste panis est, et per consequens manet panis, et sic simul est panis et Corpus Christi."

P. 46, *l.* 5.—*And Austeyn seith.* Decret. part. iii. *De consecrat.* Dist. ii. c. 58. "Quod videtur panis est, et calix, quod etiam oculi renuntiant. Quod autem fides postulat instruenda, panis est corpus Christi, calix sanguis." Quoted as if from August. Serm. 2, *de verbis Apostoli*, but really from Bede on 1 Cor. x.

—— *l.* 16.—*And a life.* Perhaps we should read "and *o lofe*," i. e. one loaf or bread. "Quoniam unus panis, unum corpus multi sumus, omnes, qui de uno pane participamus." 1 Cor. x. 17. The ancient Vulgate reads, "Omnes enim de uno pane, et de uno calice percipimus," which reading our author partially adopts: and it is also in the same partial way followed in the printed text of Wicliffe's ver-

sion, "for we ben mani o breed and o bodi, alle we that taken part of o breed and of o cuppe." See also Sabatier, in loc.

P. 46, *l.* 20.—*Trayed*, i. e. betrayed: "quod pro vobis tradetur." 1 Cor. xi. 24.

—— *l.* 28.—*Wo*, i. e. who.

—— *l.* 30.—*And upon this seith Ambrose thus.* Quoted probably from Ambrosiaster in 1 Cor. xi. 25. "Medicina enim spiritualis est, quæ cum reverentia degustata, purificat sibi devotum. Memoria enim redemptionis nostræ est; ut Redemptoris memores, majora ab eo consequi mereamur." (Opp. B. Ambros. edit. Bened. Paris, 1690. tom. ii. Append. col. 149.) Our author's copy, however, appears to have had interpolations which are not found in the printed edition.

P. 47, *l.* 8.—*Hele*, in the next line spelt *ȝele*. Health, salvation.

—— *l.* 12.—*Fillith*. Filth.

—— *l.* 15.—*And Austeyn seith.* Decret. part. iii. *De Consecrat.* Dist. ii. c. 60. "Corpus et sanguinem Christi dicimus illud, quod ex fructibus terræ acceptum, et prece mystica consecratum, ritè sumimus ad salutem spiritualem, in memoriam pro nobis Dominicæ passionis. Quod cum per manus hominum ad illam visibilem speciem perducitur, non sanctificatur, ut sit tam magnum sacramentum, nisi operante invisibiliter Spiritu Dei: cum hæc omnia, quæ per corporales motus in illo opere fiunt, Deus operetur."

—— *l.* 19.—*Spice*, i. e. species. See again line 23.

—— *l.* 21.—*This is that we say.* Decret. *ubi supra*, c. 48. "Hoc est quod dicimus; hoc modis omnibus approbare contendimus, sacrificium scilicet ecclesiæ duobus confici, duobus constare, visibili elementorum specie, et invisibili Domini Jesu Christi carne, et sanguine; sacramento, et re sacramenti, id est, corpore Christi: sicut Christi persona constat et conficitur Deo et homine: cum ipse Christus verus sit Deus, et verus homo; quia omnis res illarum rerum naturam et veritatem in se continet, ex quibus conficitur."

—— *l.* 28—*This thing that is seen is breed.* These words were quoted already from Decret. *ubi supra*, c. 58. See p. 46, line 5.

P. 47, *l.* 30.—*Also the decre seith.* Decret. *ibid.* c. 42. "Ego Berengarius . . . . . consentio autem sanctæ Romanæ, et Apostolicæ sedi," [for *et Apostolicæ sedi*, our author appears to have read, *et ut apostolus dicit*, which however seems hardly to make sense,] "et ore et corde profiteor de sacramentis Dominicæ mensæ eandem fidem me tenere, quam Dominus, et venerabilis Papa Nicolaus, et hæc sancta Synodus, auctoritate evangelica, et apostolica tenendam tradidit, mihique firmavit; scil. panem et vinum, quæ in altari ponuntur, post consecrationem non solum sacramentum, sed etiam verum corpus et sanguinem Domini nostri Jesu Christi esse, et sensualiter, non solum sacramento, sed in veritate manibus sacerdotum tractari, frangi, et fidelium dentibus atteri."

P. 48, *l.* 1.—*In heys holi seynez.* i. e. in his holy synod: or perhaps *heys* is a mistake of the transcriber for *this*.

—— *l.* 8.—*Sergs.* This word is used again (p. 58). "And wen the riche man dieth, the processioun of bestis is maad; than in figeris was depeyntid in the walle, and the swyn, and the wolf, and other bestis berun the cros and the sergis, and ryngun the bellis." It is there used, as we shall see, to represent the Latin word *cereos*, wax-lights, or tapers; and is therefore evidently identical with the French "cierge:" a word which has been used by Chaucer (*Romaunt of the Rose*, v. 6248.)

> "The ix [? xi] thousande maidens dere
> That beren in heuene her cierges clere."

—— *l.* 16.—*And seint Jerom seith.* Decret. part. ii. causa xii. q. 2, c. 71. "Multi ædificant parietes, et columnas ecclesiæ subtrahunt; marmora nitent, auro splendent laquearia, gemmis altare distinguitur: et ministrorum Christi nulla electio est. Neque vero mihi aliquis opponat dives in Judæa templum, mensam, lucernas, thuribula, patellas, scyphos, mortariola, et cætera ex auro fabrefacta. Tunc hæc probabantur a Domino, quando sacerdotes hostias inmolabant, et sanguis pecudum erat remissio peccatorum: quanquam hæc omnia præcesserint in figura, scripta autem sunt propter nos, in quos fines secu-

lorum devenerunt. Nunc vero, cum paupertatem domus suæ pauper Dominus dedicarit, portemus crucem, et divitias lutum putabimus. *Item idem in extremo.* Amico quidpiam rapere, furtum est, ecclesiam fraudare, sacrilegium est; accepisse quod pauperibus erogandum sit, et esurientibus pluribus vel cautum esse velle, vel timidum, aut, quod apertissimi sceleris est, aliquid inde subtrahere, omnium prædonum crudelitatem superat."

P. 48, *l.* 30.—*Hector Thebanus.* Ibid. Instead of *Hector*, however, the printed copies of Gratian, and of St. Jerome's works, have Crates Thebanus. "Crates ille Thebanus, homo quondam ditissimus, cum ad philosophandum Athenas pergeret, magnum auri pondus abiecit: neque putavit se simul posse et virtutes et divitias possidere. Nos suffarcinati auro Christum pauperem sequimur: et sub prætextu eleemosynæ pristinis opibus incubantes, quomodo possumus aliena fideliter distribuere, qui nostra timide reservamus? Plenus venter facile de jeiuniis disputat."

Crates Thebanus was a follower of Diogenes the Cynic, B. C. 328, and is said to have given his money away on becoming a philosopher. Diogenes Laertius gives the story on the authority of Antisthenes; τοῦτον φησὶν Ἀντισθένης . . . . . ἀθροίσαντα πρὸς τὰ ἑκατὸν διακόσια ταλέντα, τοῖς πολίταις ἀνεῖναι ταῦτα. Lib. vi. Segm. 87, tom. i. Amstel. 1692. edit. Meibomii.

P. 49, *l.* 2.—*We chouche.* i. e. couch: *incubantes.*

—— *l.* 3.—*Dredfully.* i. e. timidly.

—— *l.* 5.—*William de Seynt Amour.* A famous opponent of the vices and inconsistencies of the mendicant orders in the thirteenth century; he flourished circ. A. D. 1250. The Editor has not been able to find the passage here quoted in any of the published writings of Will. de St. Amour.

———— *Bigging.* i. e. building.

—— *l.* 9.—*For Jerom kenneth well simple men, saying.* This passage is in St. Jerome's letter to Paulinus, (by Vallarsius numbered Ep. lviii. by others Ep. xiii.) n. 6, and 7. "Præter victum et vestitum et manifestas necessitates, nihil cuiquam tribuas: ne filiorum

panem canes comedant. Verum Christi templum anima credentis est: illam exorna, illam vesti, illi offer donaria, in illa Christum suscipe. Quæ utilitas est parietes fulgere gemmis et Christum in paupere fame periclitari?"

P. 49, *l.* 14.—*To dize.* i. e. to die.

—— *l.* 15.—*And thus seith Crisostom.* The Editor has not found this passage in the works of St. Chrysostom.

—— 19.—*Who so is vnwyse.* Perhaps for "who is so unwise, [i. e. so foolish] that he understandeth not for [i. e. that] they make their buildings," &c.

—— *l.* 23.—*Greten.* To *greet,* or *grete,* is to lament, to cry out with grief. Sometimes written *greit.*

—— *l.* 26.—*To wylen to mak God felow.* i. e. to desire or will, to make God a sharer in this violence.

—— *l.* 28.—*ȝef.* i. e. give.

—— *l.* 32.—*ȝed.* i. e. went. Preterite of *go.*

P. 50, *l.* 8.—*Barianns.* The Editor is unable to explain this word.

—— *l.* 10.—*Japith the ȝee.* Mocketh, or deceiveth the eye.

—— *l.* 18.—*Tent.* Attend.

—— *l.* 23.—*Quek.* Quick, living.

—— *l.* 28.—*Whether is it not writun in the law of the kirk thus?* Decretal. lib. v. tit. 3, c. 9. "Horribile nimis est, quod in quibusdam Ecclesiis locum venalitas perhibetur habere, ita ut pro Episcopis, vel Abbatibus, seu quibuscunque personis Ecclesiasticis ponendis in sedem, sive introducendis Presbyteris in Ecclesiam, necnon et pro sepulturis, et exequiis mortuorum, et benedictionibus nubentium, seu aliis sacramentis aliquid requiratur. Putant autem plures ex hoc licere, quia legem mortis de longâ invaluisse consuetudine arbitrantur, non attendentes, quod tanto graviora sunt crimina, quanto diutius infelicem animam tenuerunt alligatam. Ne igitur hæc de cætero fiant, vel pro personis Ecclesiasticis deducendis in sedem, vel Sacerdotibus instituendis, aut sepeliendis mortuis, seu benedicendis nubentibus, seu aliis sacramentis conferendis, seu collatis, aliquid exigatur,

districtius prohibemus. Si quis autem contra hoc venire præsumpserit, portionem cum Giezi se noverit habiturum."

P. 50, *l.* 32.—*Ther segis.* i. e. their sees. *Prestis to be induyd.* i. e. to be inducted.

P. 51, *l.* 9.—*And als after the decre, in an other place.* This seems quoted from Decret. Caus. i. q. 3, c. 7, with some interpolation apparently of our author's own words: "Quisquis horum alterum vendit, sine quo nec alterum provenit, neutrum invenditum derelinquit."

—— *l.* 18.—*The decre Salvator.* Caus. i. q. 3, c. 8, beginning, "Salvator prædicit in Evangelio."

—— *l.* 24.—*Habunde.* i. e. abound.

—— *l.* 25.—*Lewid men.* i. e. laymen. *Deming to by,* supposing themselves, or intending to buy.

—— *l.* 28.—*Priate.* The office of prior.

P. 52, *l.* 2.—*This is ȝopun by the canoun i. q. i. Sunt quidam.* Ibid. Caus. i. q. 1, c. 125. "Sunt quidam, qui vel violentia, vel favore non permittunt ecclesias regulariter ordinari. Hos etiam decrevimus sacrilegos esse judicandos."

—— *l.* 4.—*That prestis to sing may not first mak covenaunt without symonie.* This was a favourite position of the Lollards. Thus among the opinions of the Lollards enumerated in the petition of the House of Lords to the King, A. D. 1382, the tenth is, "That it is not lawful for a presbyter to hire out his work." (*Lewis, Life of Wiclif,* p. 105. Oxford, 1820.) And the seventh conclusion objected against W. Swinderby (A. D. 1389) was, "That a Priest taking for annual, through covenant, in that he is a schismatic and cursed." To this accusation he answers, "This said I never, in these terms: but thus I said, and yet say with protestation put before, that no Priest ows to sell by bargaining and covenant his ghostly travel, ne his masses, ne his prayers, ne God's Word, ne hallowings, baptism, ne confirming, order giving, for weddings, for shrift, for housel, or for ennointing; any worldly men's to ask or take for these, or for any of these,

or for any ghostly thing, he errs and doth simony." *Fox, Acts and Monuments*, vol. i. p. 534, fol. Lond. 1684.

P. 52, *l.* 10.—*With wilk the tother com*^{t}. *not.* The abbreviation *com*^{t}. is probably for *cometh*, alluding to Caus. i. q. 3, c. 7, "quisquis horum alterum vendit, sine quo nec alterum provenit," &c.

—— *l.* 11.—*This by Jhoun.* Perhaps Johannes Semeca (see note on p. 20, l. 29); the foregoing quotation is probably from his gloss on the Decretum, although the Editor has not been able to find it in the printed copies. Something like it occurs in the gloss on Dist. xci. c. 3. "Ergo clericus non potest operas suas per totam diem locare, cum non debeat officio deesse."

—— *l.* 14.—*Outtak.* Separate, except, "take out."

—— *l.* 17.—*Severythly.* i. e. separately, severally.

—— *l.* 18.—*Vnnese.* Hardly, scarcely; also spelt *unneths*, and *unneth*, or *unneath:* from the Saxon eaðe, easy. The word is used by Shakespeare. See Nares, *Glossary*, in voce *uneath*, and *eath*. So Wicliffe's New Testament, Rom. v. 7. "For unnethis dieth ony man for the iust man," and 1 Pet. iv. 18. "And if a iust man unnethe schal be saued."

—— *l.* 20.—*After Hostiensis and Innocent, and eft Hostiensis.* Henricus de Segusio, called Hostiensis from the name of his bishopric, died 1271, or 1281. He was author of the celebrated *Summa utriusque Juris*, called *Aurea Summa Hostiensis*, and also of the *Expositio in sex libros Decretalium*. The Editor has not found the passage or passages here referred to by our author, but in the following extract from the *Summa Aurea*, the same argument is stated:—"Quod si clericus, precio appreciatus, vigilet cum defuncto et dicat psalterium? Respondeo: si ita dixit, Pro sex denariis legam psalterium, simonia est. Sed si ita dixit, Pro sex denariis vigilabo cum defuncto hac nocte, non est simonia: quamvis tacite insit quod debeat legere." —*Hostiensis Summæ Lib. V.* n. 5, *col.* 1183.

The reference to Innocent is probably to the Commentary of Pope Innocent IV. on the Decretals, lib. iv. tit. v. c. 3. *Quoniam enormis*. See *Apparatus Mirificus* Innocentii IV. 4to. Paris. 1514. fol. cx.

P. 52, *l.* 22.—*Trentaylis.* A *Trentall* was an office of thirty masses said for a deceased person, generally on the thirty days immediately following his death; from whence it was often called "a month's mind." This is still very common in Ireland. In the Latin of the Middle Ages it was called *Tricenarium; Tricenarius, Trentale, Trentena, Trentenum,* and in French *Trentel.* Vide Du Cange, and Nares.

—— *l.* 31.—*Sum men seyn thus, that symonie is a studious wille,* &c. This is the common definition of simony given by canonists. See Glo. Joan. in Decret. Caus. i. q. i. c. 1. "Simonia enim est studiosa cupiditas vel voluntas emendi, vel vendendi, aliquid spirituale." And Hostiensis, *Summa, lib.* v. *De Simonia,* n. 1. p. 1179. "Et quidem studiosa voluntas sive cupiditas emendi, vel spiritualibus annex. secundum Da. et alios doctos antiquos."

P. 53, *l.* 3. *Seyng.* i. e. seeing.

—— *l.* 12.—*And thus seith Parisiensis in his bok.* The book here quoted is the *Verbum Abbreviatum* of Peter "Cantor Parisiensis," as he is commonly called, from his office of Precentor in the Cathedral of Paris. He was a native of Poictiers, and was elected to the see of Tournay in 1191; but, the election having been declared invalid, he retired to the Cistercian Abbey of Long Pont, in the diocese of Soissons, where he died in his novitiate, A. D. 1197.*

The *Verbum Abbreviatum* has been printed, with notes, &c. by Dom George Galopin, at Mons in Haynaut, 4to. 1639. The Editor of these pages has not had an opportunity of consulting Dom Galopin's edition: he is the possessor, however, of a very beautiful MS. of the *Verbum Abbreviatum,* formerly belonging to the Monastery of St. Martin of Tournay, and written early in the 13th century. The following passage, cited from this MS. is probably that which is here referred to by our author:—"Item turpius vendimus quam Judas eo quod deteriores sumus. Ille enim quem purum hominem credebat,

* See Cellier, Hist. des Auteurs Sacrés, tom. xxiii. p. 58, sq.

cum familia etiam ejus indigeret, vendidit. Nos vero quem scimus Deum verum et hominem vendimus. Ille pro xxx argenteis, nos pro denario et pretio vilissimo. Item ille pœnitens hæc non vere, retulit et rejecit argenteos. In ecclesia vero non est qui turpiter acquisitos rejiciat."

P. 53, *l.* 15.—*A deadly man.* i. e. a mortal man.

—— *l.* 19.—*And Jerom seith thus.* This quotation the Editor has not found.

—— *l.* 23.—*And Ambrose seith.* This seems to be a reference to the Commentaries on St. Paul's Epistles, commonly attributed to St. Ambrose, but now admitted to be spurious. See the Benedictine Edition of the works of St. Ambrose, *tom.* ii. *Append. col.* 21, *sq. Paris*, 1690. The passage referred to by our author is the comment on 1 Cor. xi. 27, 28. "Indignum dicit esse Domino, qui aliter mysterium celebrat, quam ab eo traditum est. Non enim potest devotus esse, qui aliter præsumit, quam datum est ab auctore."

—— *l.* 31.—*Other prelats be nethe.* i. e. other prelates of inferior degree.

P. 54, *l.* 7.—*To tyn.* i. e. to tine, burn, consume.

—— *l.* 9.—*This seith the glose.* The *Glossa ordinaria* on St. Matth. xii. 30, says, "*Qui non est mecum*, i. qui dissimilia meis facit opera, *contrarius mihi est.* Ille trahit ad vitia: ego ad virtutes."

—— *l.* 15.—*The glose os Austeyn seith.* August. in Ep. Joan. Tract iii. n. 4. "Et interrogare debet unusquisque conscientiam suam, an sit antichristus." and n. 8. "Quiescat paululum lingua, vitam interroga ..... Paulum audi apostolum; de talibus cum loqueretur, ait: confitentur enim se nosse Deum, factis autem negant." And n. 9, "Quotquot enim habet ecclesia perjuros, fraudatores, maleficos, sortilegorum iniquisitores, adulteros, ebriosos, fœneratores, mangones, et omnia quæ numerare non possumus, contraria sunt doctrinæ Christi, contraria sunt verbo Dei: verbum autem Dei Christus est: quidquid contrarium est verbo Dei in Antichristo est. Antichristus enim contrarius est Christo ..... Corrige quod tu fecisti, ut sal-

vetur quod in te Deus fecit. Si autem non vis, et amas et amplecteris peccata tua; contrarius es Christo. Intus sis, foris sis, antichristus es : intus sis, foris sis, palea es."

P. 54, *l.* 24.—*Caff.* i. e. chaff. See p. 56, line 11, where it is spelt *kaff.*

——— *And thus seith Lincoln.* Robert Grosthead, Bishop of Lincoln. See p. 131, *supra.* The passage here cited will be found in the "Sermo Roberti Lincolniensis episcopi propositus coram Papa et Cardinalibus, in Concilio Lugdunensi," published by Brown, *Fasciculus Rerum expetend. et fugiend.* (tom. ii. p. 251, sq.) : "Cum principale ac finale opus Christi, propter quod ipse venit in mundum, sit animarum vivificatio, et Satanæ opus proprium et maximè ab eo intentum, (utpote homicidæ ab initio) sit animarum occisio et mortificatio, ipsi pastores et unde pastores, personam Jesu Christi induti, non annunciantes, etsi non superadderent malitias alias, sunt Antichristi, et Sätanas transfiguratus in angelum lucis, fures et latrones, mactatores ovium et proditores, facientes domum orationis speluncam latronum : superaddunt autem omne genus prævaricationis, ut jam non sit super quo percutiat eos Deus ultra ..... Et ut breviter transeatur, omni genere flagitii, facinoris, abominationis, et novæ in his adinventionis, secundum dictum prophetæ, coinquinati : Deo et curiæ cœlesti summè abominabiles et odibiles effecti ; quia per ipsos nomen Dei in omnibus gentibus blasphematur. Cumque pastorum conversatio sit liber, doctrina et instructio laicorum, ipsi sunt evidenter errorum magistri et malorum omnium : Et quomodo non tunc hæretici, maximècum verbum operis efficacius suadeat verbo oris, et cum ipsi ex officio sunt generatores ad vitam æternam ; quomodo abutentes hac vi generativa non sunt, consonanter verbis prophetarum, corporalibus illis Sodomitis pejores et abominabiliores, præsertim cum melioris virtutis pejor et abominabilior sit abusio ? Ipsique pastores sunt ex officio, lux et sol mundi, ipsum illuminans et vivificans : e contrario autem facientes, pro luce densissimas tenebras effundentes et pro vitali calore frigus corrumpens et mortificans, manifestissimè sunt totius mundi perditores. Sed quæ est hujus tanti mali prior et originalis causa, fons et

origo? dicere vehementissimè contremisco et expavesco; silere tamen non audeo, ne incidam in illud væ Prophetæ dicentis, væ mihi quia tacui, quia vir pollutus labiis ego sum. Causa fons et origo hujus est hæc curia; non solùm eò quòd hæc mala non dissipat, et has abominationes non purgat, cum ea sola hoc maximè possit, et ad hoc summè teneatur, sed et eò amplius, quòd ipsa quoque per suas dispensationes et provisiones et collationes curæ pastoralis, tales, quales prætacti sunt, pastores, imò mundi perditores, in oculis solum constituit hoc ut provideat vitæ alicujus temporali, multa millia animarum pro quarum qualibet sempiternè vivificandâ, Filius Dei morte turpissimâ voluit condemnari, devorationi summi bestiarum agri tradit et sempiternæ morti. Tradens enim curam ovilis gregis, in medio luporum rapacissimorum, ursorum et leonum, alicui, ut lac et lanam tollat, impotenti, aut ignoranti aut nolenti, aut negligenti gregem educere et in pascua minare, et in ovile reducere, leonibus, ursis et lupis nec ad modicum pro salute gregis se objicenti, nonne gregem tradit devorationi et morti, et mortis ipsius reatu tenetur, etiamsi accidat aliquam casu fortuito mortem effugere? Tradens navis oneratæ hominibus in portum salutis dirigendis per medium maris scopulosi et procellosi, gubernaculum et gubernandi officium paralytico, aut artem gubernationis ignoranti, et talis officii ministerium inexperto, aut laborem gubernationis sustinere nolenti et negligenti, ut is naulo à singulis suscepto ditetur, nonne et navem et eos qui in navi sunt, perdit, et perditionis omnium incurrit reatum, et licèt eorum aliquis naufragii evadat periculum? Quinimo talem traditionem, cum teneatur et possit, non impediens, eodem reatu irretitur et constringitur..... O quam amara dilectio et retrograda promotio! ut dilectum super mane ad momentum elevet, ipsum et se in tenebras dejicit exteriores."

P. 55, *l.* 1.—*ȝekun.* This word seems intended to represent the word "superaddunt" in the original, unless we suppose our author's copy of Grosthead's sermon to have had a different reading.

—— *l.* 3.—*Hem a towere.* The Latin, of which this appears in-

tended for a translation, is "super quo percutiat eos Deus ultra." There has probably been some mistake or various reading.

P. 55, *l.* 7.—*The lesynd of the herd,* "pastorum conversatio." Illyricus, in the extract he has given from this Discourse of Grosthead (*Catal. testium Veritatis,* fol. Argentinæ, 1562, p. 363), cites the passage thus:—"Cumque pastorum conversatio gregis sit libera doctrina et instructio, ipsi sunt evidentes magistri malorum omnium." Our author's copy must have read "gregis sit liber, ipsi sunt, &c." omitting the intervening words. *Lesynd* is probably cognate with the old word *leasow,* or *lessow,* to feed, or as a subst. pasture, (see Nares's *Glossary* in voc.) and with the Saxon lerþe.

—— *l.* 13.—*Werr,* worse.

—— *l.* 17.—*Lifly ȝet,* "lively, or vital, heat." The Latin shews that ȝet is for *heat:* "pro vitali calore frigus corrumpens."

—— *l.* 18.—*Wo.* What.

—— *l.* 19.—*Formar.* In the Latin "prior." *Wel,* i. e. well, source or spring—"fons, et origo."

—— *l.* 20.—*Ungly,* perhaps for only. *Tremel,* tremble.

—— *l.* 28.—*Hyrdis.* i. e. herds, shepherds, "pastores." *ȝa,* yea. *Peruey,* provide, "providcat."

—— *l.* 30.—*Swelluing.* Swallowing, "devorationi."

P. 56, *l.* 2.—*Schape.* Escape.

—— *l.* 5.—*A may.* "A" seems here put for *and,* "cum teneatur et possit." *Strenid.* i. e. constrained, "constringitur."

—— *l.* 6.—*Luf,* love, "dilectio." *Koward,* the meaning of this word is not very clear.

—— *l.* 7.—*Above a vain thing.* The original, as printed by Brown, is "super mane;" our author, however, evidently read *super inane.*

—— *l.* 9.—*Odo.* This was probably Odo de Sheritona, an English Cistercian Monk, who flourished about the year 1184, and whose sermons were published at Paris in 1520 by Matthew Makkerel, who has dedicated them to John Fisher, Bishop of Rochester, under the title of "Flores Sermonum ac Evangeliorum Dominicalium ex-

cellentiss. Magistri Odonis Cancellarii Parrhisien. omni sale, lepore, ac eruditione refertissimi: cum eorundem indice." The work bears internal evidence of having been composed by a Cistercian (see fol. cliii. V.), and Oudin is of opinion that the Editor is wrong in supposing the author to have been Chancellor of Paris. *De Scriptoribus eccles.* tom. ii. col. 1624.

P. 56, *l.* 9.—*Prelats not preching.* This passage does not appear to occur in the printed copy of Odo's Sermons: at least the Editor, after some trouble, has not succeeded in finding it: and yet there is a reference in the index which leads to the suspicion that it was once in the work, and probably struck out in the proof sheets as too coarse an attack on the bishops to be printed even in that age. The reference is, "Herodiani potius quam Christiani prælati, xxviii. H.;" but the passage referred to makes no mention of prelates, or of prelates not preaching: it is as follows:—"Sed quia tam clerici quam laici plus desiderant succedere Herodi in divitiis, quam Christo, licet christiani nuncupentur, in tormentis, ideo potius herodiani quam christiani nuncupentur." And the same idea is repeated, fol. xxxvii. G. "Malunt quidam potius successores esse Herodis, quam Christi: qui potius herodiani quam christiani sunt nominandi."

——— *Rather pilats than prelats.* The play upon the words would be more manifest if we had the original of this passage, which was probably, "Pilati magis quam prælati, spoliatores, non speculatores, herodiani Herodis, non hæredes Christi."

—— *l.* 11.—*Kaff.* Chaff.

—— *l.* 12.—*As a nap in the rof.* This clause is very obscure, and renders it matter of regret that the original of this quotation has not been found.

—— *l.* 20.—*Dowue sone.* i. e. "dove's son," or "son of a dove;" see p. 57, line *ult.* where we have "sellars of dowuis," i. e. of doves. "Dove's son" is evidently intended by our author as a translation of *Bar-iona.* See *Hieronym. contra Ruffinum,* lib. i. n. 19, and *De interpret. nominum Heb.* in voce, where he says, "*Bar-jona,* filius columbæ. Syrum pariter et Hebræum. *Bar* quippe, lingua Syra,

filius, et *Jona* columba utroque sermone dicitur." In the printed text of Wicliffe's New Testament *Bar-jona* is not translated.

P. 56, *l.* 28.—*Thole.* Suffer, from the Anglo-Saxon þolian, pati, tolerare, sustinere. *Of the olde men.* i. e. of the elders: in Wicliffe's New Testament this passage is rendered " Fro that time Jhesus bigan to schewe his disciplis, that it bihoued him to go to Ierusalem, and suffre many thingis of the elder men, and of the scribis, and pryncis of the preestis, and be slayn, and the thridde day to rise aȝen."

—— *l.* 31.—*Schild.* i. e. sheild, avert this from thee. " Absit a te, Domine." *Vulg.* Wicliffe's New Testament has " fer be it fro thee, Lord." *Be merciful to thiself.* Our author here seems to quote from memory, and combines together two versions of the same words. The Latin Fathers often cite the passage *Propitius tibi esto*, and there are examples also of their uniting the two versions as our author has done. See Sabatier, *in loc.*

P. 57, *l.* 4.—*Silk behight.* Such promise.

—— *l.* 10.—*Wlatis.* So in Wicliffe's New Testament, Rom. ii. 22, " thou that wlatist mawmetis." The Anglo-Saxon wlætan signifies *nauseare, fastidire.* See Lye.

—— *l.* 11.—*Wuworscippist.* This is a mistake of the press for *wnworscippist.* i. e. unworshipest, dishonourest, thou God. *W* is used for *u.*

—— *l.* 16.—*Parisiensis.* The Editor has not found this quotation in the *Verbum Abbreviatum* of Peter Cantor. There can be little doubt, however, that the same author already cited under the name of " Parisiensis " must be intended.

—— *l.* 18.—*A moldewarp.* i. e. a mole, *talpa.* So called, *quasi terram ejiciens*, from the Anglo-Saxon molde, earth, clay, and weoppan, jacere, ejicere.

—— *l.* 21.—*And Odo seith thus.* This passage occurs in the *Flores Sermonum* of Odo, already spoken of; fol. cvi. G.——cvii. L. " Ementes et vendentes sunt qui quæstum pietatem putant; emunt

ut carius vendant: ..... Totius ecclesiæ jam fervet zelus pro dignitate tuenda, pro possessionibus multitudinis honoris totum datur, sanctitati nihil. Et sic antidotum versum est in venenum: et quod inventum fuerat ad remedium reperitur ad mortem. Dominus præcepit filiis Levi ne sortem haberent in terra, sed potius ipse esset pars illorum: sed ipsum jam contemnentes lucra terrena sectantur. Altaria Christi jam mensæ sunt nummulariorum: de quibus cupidi faciunt mensas campsorum, quum missas tanquam monetam pro monetata exponunt. Et tales missas celebrant quas magis sciunt esse lucrativas..... Cum inofficiantur officiis quæ magis lucrosa creduntur, vendentes columbas sunt, qui sacramenta et cætera spiritualia vendunt, et ipsum corpus Christi venale constituunt, et si non ore, tamen corde, dicentes cum Juda, Quid vultis mihi dare, et ego vobis eum tradam? Sic clamant monachi habitum vendentes: et sacerdotes divina celebrantes ..... Murus ecclesiæ est pastor, i. quicunque qui firmiter debet et fortiter resistere, ne personæ intromittantur indigne, iste murus rumpitur..... sic porci et canes ingrediuntur et ecclesiam maculant. Similiter cum prælatus per precium vel peccatum corrumpitur, canes impudici non latrare valentes, i. plerique clerici bestialiter viventes in sancta ecclesia collocantur. Et tunc abominatio desolationis, quæ dicta Matthæi xxiiij. est et a Daniele, stat in loco sancto. Quæ est enim major abominatio quam cum porcus sacra induit vestimenta, et officia celebrat divina? Canes et vulpes psalmos ruminant; pilosus alter ad alterum clamat ..... In ecclesia quandoque præest leo superbiæ. Hi sunt qui tanquam dominantes in cleros omnia volunt ad nutum suum disponere. Ibidem, murmurando sibilat serpens invidiæ, qui omnibus detrahit, omnes inflammat..... Ibidem, dentibus frendet aper iracundiæ: acidia laborat onager tristitiæ: qui cum temporale incommodum, frigus, vel famem patitur, tristatur, et in bonis spiritualibus afficitur. Ibi fauces aperit lupi rapacitas, qui pro oblationibus evangelia et missas multiplicat. Ibidem discurrit ursus gulositatis, qui ut ventrem impleat alta voce jubilat. Ibidem porcus immunditiæ qui quotiens poterit in lutum luxuriæ se immergit.

Vulpes dolositatis qui plures habens foreas seu bursas omnibus ministrabit. i. Judas qui plures loculos portat. Hi sunt celelararii et cæteri officiales qui ecclesiam Dei diuersimode defraudant, ut parentes et meretrices ditare valeant. Et cum dives moritur tunc processio bestiarum quæ in parietibus depingitur figuraliter adimpletur. Porcus et lupus et cætera animalia crucem et cereos portant, campanas pulsant: et dominus Berengarius .i. ursus, missam celebrabit. Leo cum cæteris optime reficietur. Numquid pro clamore talium anima usurarii vel militis rapacis deferetur in cœlum? Immo quanto magis ululabunt, tanto magis dæmones animam torquebunt."

P. 57, *l.* 22.—*Wenun.* Ween, suppose, imagine; from the Anglo-Saxon penan.

——— *Pite.* Piety.

——— *l.* 23.—*Bryn.* Burn.

——— *l.* 25.—*Triacle.* Here used as the translation of *antidotum*, and in the original signification of its root *theriacum* (θηριακὸν), viz. a remedy against the poison of animals. The word *triaculum* is found in this sense in the Latinity of the fourteenth century. See Adelung, *Glossar. Manuale.*

——— *l.* 30.—*They putt out.* "Exponunt."

P. 58, *l.* 4.—*The hird.* i. e. herd, or shepherd, *pastor.*

——— *l.* 6.—*Suyn.* Swine.

——— *l.* 10.—*The lioun of prid.* "Leo superbiæ," a very plain allusion to the Pope. But either our author had a different reading, or gave the passage a turn more accordant to his own sentiments, for the crime of "lording the clergy" is attributed in the printed words of Odo, not to the Lion of pride, but to all those whose degeneracy is here censured: and that with the qualification of a *tanquam.* "Hi sunt qui, *tanquam* dominantes in cleros, omnia volunt ad nutum suum disponere."

——— *l.* 12.—*The hound of wrechfulness.* "Aper iracundiæ."

——— *l.* 13.—*The feldhasser of dyeryness laborith to swernes.* The corresponding passage of the original seems to be "acidia laborat

onager tristitiæ." *Swernes*, Anglo-Saxon ſpeonneſſe, aciditas, sourness. *Feldhasser*, the field ass, or wild ass, perhaps from the Saxon pilde aſſa, wild ass. *Dyeryness*, for *Dryeryness*; i. e. dreariness, Anglo-Saxon ðeoſnigneſſe, tristitia, mœstitia.

P. 58, *l.* 16.—*Wombe.* Belly.

—— *l.* 17.—*The mig.* "Lutum luxuriæ;" *mig* is perhaps a corruption of the Anglo-Saxon meox, mud.

—— *Tood.* i. e. *tod*, a word still used commonly in Scotland, and in the north of Ireland for a fox, "vulpes dolositatis."

—— *l.* 20.—*The sergis.* "Cereos." See what has already been said on this word, in the note on p. 48, l. 8.

—— *l.* 21.—*Sir Beringary the bere.* Every reader of Shakespeare is familiar with *Sir*, as the title of a priest, answering to the Latin *Dominus*, and still applied in our universities to Bachelors of Arts. Why the name of Berengarius is used here, the Editor is unable to say, unless Odo, who was an Englishman, and probably preached in English, intended some play upon the word in reference to "the bere."

—— *l.* 22.—*ȝer the more.* There is an omission here by which the point of the original is wholly lost: *ȝer* is perhaps for *e'er*, unless it be a mistake of the transcriber for *ȝe*, i. e. yea, *immo.*

—— *l.* 32.—*And thus is hadde in decreis.* These are Gratian's remarks after Caus. i. q. 1. c. 43. "Ecce cum honoris periculum evadant, ut cætera Sacramenta sacerdotaliter administrare permittantur, ab hoc solo non modo pro hæresi, vel pro qualibet majori culpa, sed etiam pro negligentia removentur. In quibus omnibus solicite notandum est, quod Sacramentum Sacerdotalis promotionis præ cæteris omnibus magis accurate et digne dandum, vel accipiendum est; quia nisi ita collatum fuerit, eo desinet esse ratum, quo non fuerit rite perfectum. Cætera enim Sacramenta unicuique propter se dantur, et unicuique talia fiunt, quali corde, vel conscientia accipiuntur. Istud solum non propter se solum, sed propter alios datur: et ideo necesse est, ut vero corde, mundaque conscientia, quantum ad se, sumatur, quantum ad alios vero, non solum sine omni culpa, sed etiam sine

omni infamia, propter scandalum fratrum : ad quorum utilitatem, non solum ut præsint, sed etiam ut prosint, Sacerdotium datur."

P. 59, *l.* 6.—*Fuyle.* Probably a mistake of the scribe for *fayle*, i. e. fail; unless it be an attempt to represent a provincial pronunciation.

—— *l.* 12.—*Shunder.* Slander, scandal.

———— *Was.* i. e. whose.

—— *l.* 13.—*That men prest.* "Ut præsint:" *be boun* "be bov'n," or above. *Prophet*, profit.

—— *l.* 15.—*Jerom seith.* Caus. i. q. i. c. 44. "Hi quoscunque de asseclis suis ordinant clericos, et vitam eorum in scandalum populis exponentes, rei sunt infidelitatis eorum, qui scandalizantur." Upon which Gratian notes, "Revera enim, qui ad hoc eliguntur, ut cæteris præsint, sicut præordinantur dignitate, sic preeminere debent sanctitate. Alioquin cur cæteris præferuntur, qui nulla meritorum gratia a ceteris assumuntur? Hinc etiam Symmachus, Laurentio Mediolanensi Episcopo, post sextam Synodum Romanam, [*Caus. i. qui. c.* 45] Vilissimus computandus est, nisi præcellat scientia et sanctitate, qui est honore præstantior."

—— *l.* 21.—*Therfor seith the Pope Symachus.* Decret. Caus. i. q. i. c. 45. "Vilissimus computandus est, &c."

—— *l.* 25.—*Houwith.* Behoveth.

—— *l.* 26.—*As Gregori seith.* This reference the Editor has not succeeded in verifying: *ȝerd*, herd, shepherd.

—— *l.* 27.—*And Bernard seith to Pope Eugeni.* Quoted from S. Bernard's treatise *De Consideratione*, dedicated to Pope Eugenius, lib. iv. c. 6, n. 21. "Discant a te coepiscopi tui comatulos pueros et comptos adolescentes secum non habere. Certe inter mitratos discurrere calamistratos non decet."

—— *l.* 28.—*Curhid.* A mistake probably for "curlid."

—— *l.* 32.—*Hernist.* "Of whom thou desireth not the *ȝele*, health, or welfare." *Hern*, for *yearn*, to long for, to desire earnestly. Anglo-Saxon ȝeopnian.

P. 59, *l.* 32.—*ȝele.* Helę, or health, i. e. welfare.

P. 60, *l.* 2.—*After allegiaunce.* "Adlegiare" is explained "lege seu sacramento interposito se purgare, culpa se eximere, facinus diluere." *Adelung, Gloss. Manual. in voc.* We still use the words *alledge* and *allegation* in something of this sense.

—— *l.* 4.—*Noyed.* Annoyed, injured.

—— *l.* 8.—*Lyuirid.* Delivered, acquitted.

—— *l.* 15.—*Falsen domis.* Falsify judgments.

—— *l.* 16.—*As Isidor seith.* Decretal. Gregor. lib. v. tit. xl. *De Verb. signif. c.* 10. "Judex dictus quasi jus dicens populo, sive quod jure disceptet. Jure autem disceptare, est juste judicare. Non est ergo judex si non est in eo justitia."

———— *Ditith.* Inditeth.

P. 61, *l.* 7.—*Trowing.* i. e. believing.

———— *As Austeyn seith.* The Editor has not succeeded in verifying this reference.

—— *l.* 21.—*Somoun.* Sic MS. Perhaps we should read "comoun, [i. e. common, public,] or priuat."

———— *Enith.* Perhaps for *wenith;* thinketh. Anglo-Saxon penan.

—— *l.* 31.—*Vnpitous.* Impious, unrighteous. So page 62, l. 9 *vnpite,* impiety.

P. 62, *l.* 19.—*Bouning doune.* "Sprevisti omnes discedentes a judiciis tuis, quia injusta cogitatio eorum." Ps. cxix. [*Vulg.* cxviii.] 118. *Fro ther domis* is an evident mistake of the scribe for "fro thi domis."

—— *l.* 25.—*Peruiaunce.* "Proventum." In Wickliffe's Version, "But he schal make with temptacioun also puruyaunce that ȝe moun suffre." 1 Cor. x. 13.

—— *l.* 27.—*ȝeftis ȝere ȝe.* i. e. give ye ear. "Præbete aures vos." Wisd. vi. 3.

P. 62, *l.* 28.—*In routis of actouns.* For *actouns* we should probably read *natiouns:* the original being "in turbis nationum."

—— *l.* 30.—*Wse.* Sic MS. The original is, "quoniam cum essetis ministri regni illius."

—— *l.* 31.—*ȝed.* Præterite of *to go.* Anglo-Saxon ȝeoƀ; often written *yode.*

—— *l.* 32.—*Hedously.* Hideously, *horrende.*

P. 63, *l.* 10.—*As Seint Ambrose seith.* This reference the Editor has not found.

P. 64, *l.* 1.—*As Gregori witnesseth.* This is another reference which the Editor has not verified.

—— *l.* 5.—*A boun.* i. e. above.

—— *l.* 7.—*The hold.* i. e. the old.

—— *l.* 16.—*Bi gerntyn.* Perhaps for "governyng."

—— *l.* 18.—*For done.* i. e. undone, destroyed. So Spenser—

> "If either salves, or oyles, or herbes, or charmes,
> A fordonne wight from dore of death might raise."
>
> *Fairie Queene, I. v.* 41.

—— *l.* 21.—*Schrewis.* Here apparently used in a general sense, for turbulent, insubordinate persons, in opposition to "just men." See Nares, *Glossary in voc.*

—— *l.* 26.—*Wilis.* i. e. wiles, craft.

—— *l.* 28.—*Aggregid.* Encreased.

P. 66, *l.* 2.—*Be warer.* i. e. more ware, or more cautious. *That they lere not,* that they teach not.

—— *l.* 10.—*Leit.* Let, hinder.

—— *l.* 22.—*Hat.* Hate.

—— *l.* 24.—*Be.* For *by.*

P. 67, *l.* 1.—*Refith.* Spoileth, plundereth. *Regaly.* Regale: royal prerogative.

P. 67, *l.* 3.—*Pleyneth.* Complaineth. *Who worth.* i. e. woe-worth, the Anglo-Saxon, pa-puꝛðe. See Nares, *Glossary in voc.*

——— *That sewen cursing under the hewow of iwan.* The Latin is, " Væ quæ consuunt pulvillos sub omni cubito manus." How our author came to translate it so, or what the words " hewow " and " iwan " signify, the Editor is unable to explain.

—— *l.* 4.—*Pilleworthis.* Pillows. " Cervicalia sub capite universæ ætatis." Ezek. xiii. 18.

—— *l.* 6.—*Foiled me.* " Violabant me." The ancient Latin version reads " contaminabant," filed, or defiled me.

—— *l.* 7.—*On gobeth.* A morsel, *fragmen panis.* So in Wickliffe's New Test.Matt. xiv. 20, " And thei token the relefis of broken gobeitis, xii. cofyns full." *Gobbet,* from the French *gobe,* a mouthful.

—— *l.* 9.—*Cursing.* Here again our author translates *pulvillos,* cursing.

—— *l.* 10.—*I shall reue hem.* " Dirumpam eos."

—— *l.* 11.—*Quyschinis.* Cushions. " Cervicalia vestra."

——— *Liuer.* Deliver.

—— *l.* 14.—*Euy.* Heavy. *Euid,* as a verb, heavied. i. e. made heavy.

—— *l.* 16.—*Deueyn.* Divine; *divinabitis.*

—— *l.* 17.—*And upon this seith Gregor thus.* Decret. Caus. xi. q. 3, c. 88. " Plerumque contingit, ut hic judicis locum teneat, cujus ad locum vita minime concordat: ac proinde sæpe agitur, ut vel damnet immeritos, vel alios ipse ligatus solvat. Sæpe in solvendis ac ligandis subditis, suæ voluntatis motus, non autem causarum merita sequitur. Unde fit ut ipse ligandi aut solvendi potestate se privet, qui hanc pro suis voluntatibus, et non pro subjectorum moribus exercet. Sæpe fit, ut erga quemlibet proximum odio vel gratia moveatur Pastor: judicare autem de subditis digne nequeunt, qui in subditorum causis sua vel odia vel gratiam sequuntur. Unde recte per Prophetam dicitur, *Mortificabant animas quæ non moriuntur; et vivificabant animas quæ non vivunt.* Non morientem quippe mortificat, qui justum damnat. Et non victurum vivificare nititur, qui reum a supplicio absolvere conatur. Causæ ergo pensandæ sunt, et tunc ligandi atque solvendi

potestas exercenda. Videndum est quæ culpa præcessit, aut quæ sit pœnitentia secuta post culpam : ut quos omnipotens Deus per compunctionis gratiam visitat, illos Pastoris sententia absolvat. Tunc enim vera est absolutio præsidentis, cum interni arbitrium sequitur judicis. Quod bene quatriduani mortui resuscitatio significat, quæ videlicet demonstrat, quia prius mortuum Dominus vocavit et vivificavit, dicens, *Lazare veni foras ;* et postmodum is qui vivens egressus fuerat a discipulis est solutus, sicut scriptum est, *Cumque egressus esset qui fuerat ligatus institis, tunc dixit discipulis : solvite eum, et sinite abire.* Ecce illum discipuli jam viventem solvunt, quem magister resuscitaverat mortuum. Si enim discipuli Lazarum mortuum solverent, fætorem magis ostenderent, quam virtutem. Ex qua consideratione intuendum est, quod illos nos debemus per pastoralem authoritatem solvere, quos auctorem nostrum cognoscimus per suscitantem gratiam vivificare. . . . . Veniat itaque foras mortuus, id est, culpam confiteatur peccator. Venientem vero foras solvunt discipuli ; ut Pastores ecclesiæ ei pœnam debeant amovere, quam meruit, qui non erubuit confiteri quod fecit. Hæc de solutionis ordine breviter dixerim : ut sub magno moderamine Pastores ecclesiæ vel solvere studeant, vel ligare." This passage our author seems to have quoted not from the Decretum, but from the works of St. Gregory. *In Evangelia Lib. ii. Hom.* xxvi. n. 5, 6. *(Edit. Bened.* tom. i. col. 1555-6).

P. 67, *l.* 20.—*His steringis.* His stirrings, " voluntatis suæ motus."

—— *l.* 30.—*To be peysid.* To be poised, weighed. " Causæ ergo pensandæ sunt."

—— *l.* 31.—*Forthinging.* " Pœnitentia." *To forthink* is to repent. See Nares, *Glossary in voc.* and *in voc.* " For." *Forthinging,* for *forthinking,* i. e. repentance.

P. 68, *l.* 1.—*Bi for.* Before.

—— *l.* 12.—*Resing.* Raising : " per suscitantem gratiam."

—— *l.* 16.—*Wordre.* i. e. order. Our author, or his transcriber, has probably adapted his orthography to a provincial pronunciation.

P. 68, *l.* 17.—*And thus seith Bede.* This reference the Editor has not succeeded in verifying.

—— *l.* 23.—*Touȝly.* Toughly, obstinately.

P. 69, *l.* 8.—*The ascar.* Asker: "interrogantis." Ezek. xiv. 18.

—— *l.* 15.—*Behytith.* Promiseth.

—— 19.—*Seynt Ambrose, as is put in decreis.* Decret. Caus. xxiii. q. 4, c. 33. See also the works of St. Ambrose, Serm. viii. in Ps. cxviii. n. 25. Edit. Bened. Paris, 1686, tom. i. col. 1065. "Ut si quis latronis filiis deprecantibus motus, et lacrymis conjugis ejus inflexus, absolvendum putèt, cui adhuc latrocinandi adspiret affectus: nonne innocentes tradet exitio, qui multorum liberat exitia cogitantem? Certe si gladium reprimit, vincula dissolvit, cur laxat exsilio? Cur latrocinandi qua potest clementiore via non eripit facultatem, qui voluntatem extorquere non potuit? Deinde inter duos, hoc est, accusatorem et reum, pari periculo de capite decernentes, alterum si non probasset, alterum si esset ab accusatore convictus, non id quod justitiæ est, judex sequatur; sed dum miseretur rei, damnet probantem: aut dum accusatori favet qui probare non possit, addicat innoxium. Non potest igitur hæc dici justa misericordia. In ipsa Ecclesia, ubi maxime misereri decet, teneri quàm maxime debet forma justitiæ; ne quis à communionis consortio abstentus, brevi lacrymula, atque ad tempus parata, vel etiam uberioribus fletibus communionem quam plurimis debet postulare temporibus, facilitate sacerdotis extorqueat. Nonne cùm uni indulget indigno, plurimos facit ad prolapsionis contagium provocari? Facilitas enim veniæ incentivum tribuit delinquendi."

—— *l.* 21.—*Wen.* i. e. ween, think, suppose.

—— *Soylid.* Assoiled, absolved. So also p. 70, l. 6, "the prest may wit that he hath not power to soyl."

P. 70, *l.* 2.—*Schort ter.* Short tear, *lacrymula.*

—— *l.* 4.—*Smit.* i. e. *smut,* taint; *contagium.* Anglo-Saxon ȝmitta.

P. 70, *l.* 14.—*Azenworde.* On the contrary.

—— *l.* 20.—*Weth.* For *with.*

—— *l.* 30.—*The decre seith thus.* Conf. Decret. Dist. xxxi. 1ª *part.* and Dist. lvi. c. 13. Also Caus. xxxv. q. 1. "Nullo enim Evangelii præcepto, vel Apostolorum instituto, consanguineorum conjunctiones prohibitæ inveniuntur." That Gratian held the opinion here ascribed to him by our author will appear from the foregoing references, although the exact words cited have not been found.

P. 71, *l.* 1.—*And after seith the decre.* Vid. obs. Gratiani post c. 1. caus. xxxv. q. 1. "Quanquam, sicut apostolus quædam consulendo addidit, quæ Evangelicis præceptis non inveniebantur definita, nec tamen ideo tanquam temeraria, vel superflua, ab aliis apostolis sunto repudiata: sic et Ecclesia, post apostolica instituta, quædam consilia perfectionis addidit, utpote de continentia ministrorum, de confectione mysteriorum, de celebratione officiorum: quæ nullatenus respuenda sunt, sed diligenti veneratione suscipienda. Consanguineorum ergo conjunctiones, quamvis Evangelicis et Apostolicis præceptis non inveniantur prohibitæ, sunt tamen fugiendæ, quia ecclesiasticis institutionibus inveniuntur terminatæ."

—— *l.* 14.—*Leeuith.* i. e. giveth leave, permitteth. So again, line 25, "when they leefe it," i. e. permit it.

—— *l.* 15.—*The decre seith.* Caus. xxxv. q. 8, c. 2. "Qui autem, et quæ in quarto, vel in quinto gradu conjuncti inventi fuerint, separentur."

—— *l.* 21.—*Formed.* i. e. informed, instructed.

P. 72, *l.* 1.—*Oole.* Perhaps for *all*, i. e. any.

—— *l.* 8.—*Wern.* Warn.

—— *l.* 11.—*Sout.* Sought.

—— *l.* 16.—*Forsoth, as the doctor seith.* "The doctor" is probably Gratian; but the Editor has not found the passage.

—— *l.* 19.—*Os Austeyn seith.* Caus. xxvii. q. 2, c. 10. "Omne itaque nuptiarum bonum impletum est in illis parentibus Christi, proles, fides, sacramentum." See also *Lib. Sentent.* l. iv. dist. 31.

P. 73, *l.* 9.—*Parisiens.* There is here an evident reference to some former work. "Parisiens" is doubtless Peter Cantor Parisiensis, the author already quoted under that name, page 53.

——— *Of the wilk on seith thus.* The Editor has not found this quotation.

—— *l.* 27.—*Seynozis.* i. e. synods.

P. 74, *l.* 3.—*Crisostom seith.* This reference the Editor has not succeeded in verifying.

—— *l.* 8.—*Wil.* i. e. while.

—— *l.* 9.—*Parisiensis.* This is another quotation which the Editor has not found.

—— *l.* 11.—*By was occasioun.* i. e. by whose occasion; by occasion of whom.

—— *l.* 16.—*Gregor seith.* This reference has not been found.

P. 75, *l.* 6.—*Kafe.* Chaff. It is elsewhere spelt *kaf*, and two lines further on *chaffe*: from which it is very evident that in our author's time *ch* was pronounced hard, as *k*. So we find *chirche*, and *kirk* indifferently throughout the treatise.

—— *l.* 11.—*And Austeyn seith.* It was scarcely worth while to spend much time in searching for such a quotation as this.

—— *l.* 12.—*And Odo seith.* This passage does not seem to occur in the *Flores Sermonum* of Odo, which have been printed.

—— *l.* 16.—*Thus seith an other.* Who this "other" is, the Editor is unable to say.

—— *l.* 17.—*Be hend*, i. e. behind.

—— *l.* 26.—*And here rehersith Austeyn.* Decret. part. i. dist. xii. c. 12. "Ipsam tamen religionem, quam paucissimis et manifestissimis celebrationum sacramentis misericordia Dei esse liberam voluit, servilibus oneribus premunt; ut tolerabilior sit conditio Judæorum, qui etiamsi tempus libertatis non agnoverint, legalibus tamen sacramentis, non humanis præsumptionibus subjiciuntur."

—— *l.* 31.—*But wat trow we this seint to cry this day.*—A very re-

markably similar observation is made on the foregoing passage of St. Augustin in the preface of our Book of Common Prayer *(of Ceremonies)*. "Some are put away because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; whereof Saint *Augustine* in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter than were the Jews. And he counselled that such yoke and burden should be taken away, as time would serve quietly to do it. But what would Saint *Augustine* have said, if he had seen the ceremonies of late days used among us; whereunto the multitude used in his time was not to be compared?"

P. 75, *l.* 32.—*Lawis of the kirk incorporat and extrivagaunt.* All collections of Decretals subsequent to the Decretum of Gratian were termed *extra*, or *extravagantes*: "eo quod collecta sunt ex iis quæ *extra* Decretum Gratiani *vagabantur*." The term is now commonly applied to the Decretals of Pope John XXII. published in the ninth year of his Pontificate, A. D. 1325, and to the subsequent collection entitled *Extravagantes Communes*; but our author no doubt referred to the earlier collections. The *Extravagantes Communes* were evidently not completed until the end of the fifteenth century, for they contain a constitution of Sixtus IV. passed in the year 1483. See *Van Espen*, Comment. in Jus Canon. tom. iv. Diss. i. § i. and Diss. xvi. Fol. Lovan. 1753. By "the lawis of the kirk incorporat" therefore our author probably means the Decretum of Gratian and the Decretals of Gregory IX. which were *incorporated* with them; by the "lawis of the kirk extrivagant," all other collections, especially those of Boniface VIII. (now called *Liber Sextus Decretalium*) and of John XXII.

P. 76, *l.* 1.—*Batails.* This word and its derivatives are still in use in the universities. It occurs also in old writers in the signification, of *to feed, to fatten, to fertilize.* See Richardson's Dict. *in voc. Battel:* who supposes it to be cognate with the Anglo-Saxon batan,

inescare, to bait, or feed. Our author, however, evidently uses the word for *provisiones*, not in the sense of *food*, or *eatables*, but in reference to the Papal *provisions* or nominations of clerks to benefices.

P. 76, *l.* 1.—*Ayen reseruacouns, furst frutis, and other spolingis of goodis of the kirk.*—See *The Last Age of the Church*, a tract attributed to Wicliffe, and published from the only MS. of it known to exist, by the Editor of the present volume. In a note (p. xl of that work) the nature of the reservations exacted by the Court of Rome from the English Church in our author's time is explained.

—— *l.* 3.—*Raneyn.* Perhaps this word should be *raueyn*, i. e. wrath, anger.

—— *l.* 7.—*To disseile.* This word the Editor has not met with elsewhere.

—— *l.* 10.—*Efter the lawe to him that brekith seith, to him that brekith feith.* Sic MS. But the words "to him that brekith," are evidently repeated by mistake. Correct the passage thus: "Efter the law to him that brekith feith seith, feith schal be brokun to him."

—— *l.* 12.—*Eft an other witti in that sam law seith thus.* The Editor regrets extremely that, after spending much time and labour in the attempt to discover the author from whom this long quotation is taken, he has been forced at length to give it up in despair.

—— *l.* 14.—*Hold.* i. e. old.

—— *l.* 18.—*Now new law techith.* Decretum Caus. xi. q. 1. Decretal. lib. ii. tit. 2.

—— *l.* 22.—*Schal pay no tributis nor talliagis.* Referring to *Clementin.* lib. iii. tit. 17.

—— *l.* 32.—*How.* Owe, i. e. ought.

P. 77, *l.* 3.—*Hyling.* Covering, raiment. Anglo-Saxon, *helan.*

—— *l.* 5.—*Defendir.* Probably a mistake of the scribe for *defendit*, i. e. defended.

—— *l.* 8.—*Halding by knizthed.* "Nemo militans." *Implizeth:* "implicat se." In the printed text of Wicliffe's New Testament this passage is translated thus: "No man holdinge knyzthood to God, wlappith hym silf with worldli nedis."

P. 77, *l.* 17.—*Naytid.* Denied, refused.

—— *l.* 25.—*New lawis kennyn prescripcoun.* Sexti Decretal. lib. ii. tit. 13.

—— *l.* 32.—*A new ordinaunce and indulgencis.* Perhaps alluding to *Clementin.* lib. v. tit. 4.

P. 78, *l.* 26.—*But now new lawis kennen.* Alluding, probably to *Sext.* lib. iv. tit. 1.

P. 79, *l.* 30.—*Jon Andrew.* Joannes Andreas, author of a Commentary on the Decretals and Clementines, died of the plague at Bologna, A. D. 1348. The allusion is probably to Decretal. lib. iv. tit. xiii. c. 4.

P. 80, *l.* 18.—*Also the pope seith in his lawe.* Decret. Caus. xix. q. 2, c. 2. Conf. Decretal. lib. iii. tit. xxxi. c. 18.

P. 81, *l.* 21.—*Who sonnis lifers.* i. e. "Woe sons *leavers*," i. e. "desertors." "Væ filii desertores." Is. xxx. 1.

—— *l.* 26.—*Lawȝe.* i. e. laugh.

—— *l.* 27.—*Bymowe.* Mock: *to moe* or *mowe*, is to make grimaces in ridicule: to mock.

—— *l.* 32.—*After the rewle of kynde.* After the law of nature. The word *kind* is still employed in Ireland in a signification which seems evidently derived from this antient use of it. The lower orders of Irish often say, "It is kind for him to do so and so:" as for example, "It is kind for him to be good and hospitable, for his father was so before him," meaning it is *natural* for him, what one would expect him to be or to do. So the clown in Shakespeare (*Ant. and Cleop. Act V. Sc. 2*) says, "You must think this, look you, that the worm will do his kind," i. e. his nature.

———— *His lore*, i. e. his teaching, his instruction.

P. 82, *l.* 13.—*And for thi thus seith a doctor.* The Editor is unable to say who this "doctor" is.

P. 82, *l.* 17.—*Departing.* i. e. dividing, distributing, separating. See note on p. 5, line 4.

—— *l.* 21.—*Japis.* Jests.

—— *l.* 22.—*Morning.* Mourning.

P. 83, *l.* 23.—*Menis,* means. *To geyt,* to get.

P. 84, *l.* 14.—*Out.* i. e. ought.

P. 85, *l.* 1.—*Thus seith Jerom.* The Editor has not found this passage.

—— *l.* 8.—*Lowt.* Bow, pay obeisance: from the Anglo-Saxon Hlutan, to bend.

—— *l.* 9.—*And Gregor seith thus.* Reg. Epist. lib. xi. indict. iv. epist. 13. (Tom ii. col. 1101. B. ed. Bened.) "Et si quis imagines facere voluerit, minime prohibe: adorari vero imagines, modis omnibus veta. Sed hoc sollicite Fraternitas tua admoneat, ut ex visione rei gestæ ardorem compunctionis percipiant, et in adoratione solius omnipotentis sanctæ Trinitatis humiliter prosternantur."

—— *l.* 10.—*Wittirly.* Utterly, "modis omnibus."

—— *l.* 12.—*Be kesed.* This word seems intended to represent "prosternantur."

—— *l.* 14.—*This seith a nother.* It is not easy to say who this "other" is.

—— *l.* 18.—*Arett.* To reckon, to account.

—— *l.* 19.—*Euen to man in kynd.* Equal to man in nature.

—— *l.* 21.—*Rett.* The same as *arett,* supr. l. 18.

—— *l.* 25.—*So worschip.* A mistake of the MS. for *to* worship.

—— *l.* 27.—*Schorid.*—Imputed or reckoned against. This use of the word is not yet obsolete. See Todd's Johnston in v. *Score.*

P. 86, *l.* 2.—*Schuldres.* Shoulders.

—— *l.* 3.—*On nobeley.* "Ignobilitatem suam."

—— *l.* 6.—*Quit,* recompense, take vengeance. So in the next line, *quit iv el,* avenge, punish, evil; "retribuere."

P. 86, *l.* 8.—*Liuer.* Deliver.

—— *l.* 14.—*They reyse not a king to regioun.* "Regem regioni non suscitant." Bar. vi. 12.

—— *l.* 18.—*Rotun.* A mistake perhaps for *eaten.* The original is "Ipsi etiam postremo comeduntur." Bar. vi. 71.

—— *l.* 19.—*Repreue.* Reproof, "erunt opprobrium in regione." So in the next line, *he schal be far fro repreuis,* "erit longe ab opprobriis." Bar. vi. 72.

—— *l.* 32.—*Respice,* respect. "Propter hoc et in idolis nationum non erit respectus." Wisd. xiv. 11.

P. 87, *l.* 2.—*Foundingis.* "In tentationem."

—— *l.* 3.—*Bi the spice of the wark.* "Per speciem operis." Wisd. xiv. 20.

—— *l.* 5.—*Deseruing.* "Deservientes."

—— *l.* 8.—*Lyuing, in bateil of vnkunning.* "In magno viventes inscientiæ bello." Wisd. ib. ver 22.

—— *l.* 10.—*Merk.* Dark, "obscura sacrificia. From the Anglo-Saxon mirce, *tenebræ.*

—— *l.* 11.—*Wodnes.* Madness: "insaniæ plenas vigilias;" *warks,* which seems the word used to translate *vigilias,* is probably a mistake of the scribe for *wakes.*

—— *l.* 12.—*Enemy.* A manifest error for *envy.* The original is "alius alium per invidiam occidit." ver. 24.

———— *Drying.* This word seems intended to represent "contristat" in the original: perhaps for *drering,* from *drere,* sorrow.

—— *l.* 13.—*Mengid to gidre.* Mingled together: "omnia commista sunt. So in Wicliffe's New Testament, Luke, xiii. 1, "whos blood Pilat mengid with the sacrificis of hem."

—— *l.* 14.—*Trouby.* "Turbatio." ver. 25.

—— *l.* 18.—*Wax wode.* "Insaniunt." ver. 28.

—— *l.* 21.—*They felid.* They felt. "Senserunt."

—— *l.* 22.—*Vniustly thei sware in idol.* The original is "juraverunt injuste, *in dolo* contemnentes justitiam." Our author appears to have read, *in idolo.*

P. 87, *l.* 27.—*For the decre seith.* Gratiani Decret. De Consecrat. Dist. iii. c. 28. "Venerabiles imagines Christiani non Deos appellant, neque serviunt iis ut Diis, neque spem salutis ponunt in eis, neque ab eis expectant futurum judicium: sed ad memoriam et recordationem primitivorum venerantur eas, et adorant, sed non serviunt eis cultu divino, nec alicui creaturæ."

P. 88, *l.* 23.—*Sogetly.* Subjectively.

—— *l.* 26.—*Thus seith Austeyn.* This quotation has not been found.

—— *l.* 28.—*Also Clement seith.* Probably Clement of Alexandria, in whose published writings passages similar to this may be found, although the exact words quoted by our author do not seem to occur.

P. 89, *l.* 2.—*ȝeuit.* Give ye.

—— *l.* 11.—*Sylid.* Soiled, defiled.

—— *l.* 13.—*Perid hath a man.* There seems some error in the MS. here. *To peer* is to appear (see Nares); and perhaps we should read, "pering, (i. e. appearing,) as a man." In p. 90, line 31, *depering* is used for *despairing*.

—— *l.* 14.—*Pite:* Piety.

—— *l.* 20.—*As Crisostom.* This reference to Chrysostom, as well as those that follow to Augustin, Bernard, and Jerome, have not been found.

P. 90, *l.* 1.—*Archdeacoun seith.* The passage here quoted does not seem like the style of the Archdeacon's *Rosarium*, nor has the Editor been able to find it in that work. It is probable, therefore, that there has been some mistake, and that the quotation has really been made from some other author.

—— *l.* 11.—*Endurid.* i. e. hardened.

—— *l.* 28.—*O vnpite.* O unrighteousness, impiety.

—— *l.* 30.—*ȝet.* i. e. eat, or ate.

—— *Was not helid.* The word *and* seems here wanting.

"That he that ate the Body of Christ *and* was not healed, should be saved by the holiness of the hem of His garment."

P. 90, *l.* 31.——*Depering.* Despairing.

P. 91, *l.* 6.—*And Jerom seith.* B. Hieronymi *Comment. in Epist. ad Gal.* (cap. i. 11, 12). "Nec putemus in verbis Scripturarum esse Evangelium, sed in sensu: non in superficie, sed in medúlla: non in sermonum foliis, sed in radice rationis."

—— *l.* 8.—*In overface.* In superficie. *Merowe,* marrow.

—— *l.* 9.—*Rot.* Root.

—— *l.* 11.—*henk.* Ink.

———— *Wening werking to be gostly in hem.* i. e. supposing efficacy to be spiritually in them.

—— *l.* 15.—*Taking ȝed.* Taking heed.

—— *l.* 16.—*Selle.* Seal.

—— *l.* 17.—*Do of his hod.* Do off his hood, i. e. take off his hood, in token of respect.

—— *l.* 19.—*Rettid.* Reckoned.

—— *l.* 23.—*Sudarijs.* Sudaria, napkins.

—— *l.* 24.—*And it is seid, that a woman made an ymage of Crist.* See the story here alluded to, in Eusebius, *Hist. Eccles.* l. vii. c. 18.

P. 92, *l.* 5.—*Thus seith Crisostom.* This reference and that which follows to Bede have not been found.

—— *l.* 25.—*Wlatith.* See note on p. 57, l. 10. "Omnia enim hæc abominatur Dominus."

—— *l.* 29.—*A wat,* i. e. await, observe. See p. 93, l. 12.

—— *l.* 30.—*Ne schaf the hed.* Our author seems here to have taken a liberty with the text, which is "nec radetis barbam." Lev. xix. 27. *Ne calle vp on the dead.* "Et super mortuo non incidetis carnem vestram."

P. 93, *l.* 4.—*Morow liȝt.* "Matutina lux." Is. viii. 20.

P. 93, l. 5.—Also thus writith Austeyn. Decretum, Caus. xxvi. q 7, c. 15. "Admoneant sacerdotes fideles populos, ut noverint magicas artes incantationesque quibuslibet infirmitatibus hominum nihil remedii posse conferre: non animalibus languentibus, claudicantibusve, vel etiam moribundis quicquam mederi: non ligaturas ossium vel herbarum cuiquam mortalium adhibitas prodesse: sed hæc esse laqueos et insidias antiqui hostis, quibus ille perfidus genus humanum decipere nititur. Et si quis hæc exercuerit, Clericus degradetur, Laicus anathematizetur."

—— *l.* 8.—*To lech.* Anglo-Saxon læc, to cure, *mederi.* Hence *leach* or *leech*, a physician.

—— *l.* 9.—*Panteris.* Panders.

—— *l.* 11.—*The lewid man.* i. e. the layman.

———— *And eft thus.* Decret. Caus. xxvi. q. 7, c. 16. "Non observetis dies, qui dicuntur Ægyptiaci, aut Calendas Januarii, in quibus cantilenæ quædam et comessationes, et ad invicem dona donantur, quasi in principio anni, boni fati augurio, aut aliquos menses, aut tempora, aut dies, aut annos, aut Lunæ Solisque cursum, quia qui has et quascunque divinationes, aut fata, aut auguria observat, aut attendit, aut consentit observantibus, inutiliter, et sine causa, magis ad sui damnationem, quam ad salutem tendit: sive qui per quosdam numeros literarum, et Lunæ, et per Pythagoricam necromantiam ægrotantium vitam vel mortem, vel prospera vel adversa futura inquirunt, sive qui attendunt somnialia scripta, et falso Danielis nomine intitulata, et sortes quæ dicuntur sanctorum Apostolorum, et auguria avium, aut aliqua pro domo facienda, aut proper conjugia copulanda, aut in collectionibus herbarum carmina dicunt, aut pyctaciola pro quavis infirmitate scripta, super homines, vel animalia ponunt, præter symbolum, et orationem Dominicam, aut magicis falsitatibus in grandinariis tempestatibus credunt. Qui autem talibus credunt, aut ad eorum donum euntes, aut suis domibus introducunt, ut interrogent, sciant se fidem Christianam et baptismum prævaricasse, et ut paganum, et apostatam, id est, retro abeuntem, et Dei inimicum, iram Dei graviter in æternum incurrisse, nisi Ecclesiastica

pœnitentia emendatus Deo reconcilietur. Dicit enim Apostolus, *sive manducatis, sive bibitis, sive aliquid aliud facitis, in nomine Domini nostri Jesu Christi facite, in quo vivimus, movemur, et sumus.*"

P. 93, *l.* 17. *Tenten.* Attend.

—— *l.* 19.—*The men.* This seems a mistake of the scribe for "the moon." *And figer of nigramauncy.* "Pythagoricam necromantiam;" there is here also perhaps some mistake.

—— *l.* 22.—*Canelis.* "Sortes." Perhaps the same as *cantle* or *cantel,* a word used by Shakespeare for *a part, a share:* vid. Nares' Glossary in voc.

—— *l.* 25.—*Strowis with figeris writun.* "Pyctaciola scripta." *Pictaciolum,* or *Pittacium,* "tabula fusili pice illita ad exarandum: scheda, epistola." Adelung *Glossar. Manuale,* in voc.

—— *l.* 26.—*Wiche falsness.* i. e. witch falseness, "magicis falsitatibus."

P. 94, *l.* 4.—*As the decre seith.* Decret. Caus. xxvi. q. 2, c. 1. "Sic et sortibus nihil mali inesse monstratur, prohibetur tamen fidelibus, ne sub hac specie divinationis ad antiquos idololatriæ cultus rediret."

—— *l.* 14.—*Boner.* From the French *bonaire,* kind, gracious, well-disposed.

P. 95, *l.* 1.—*That the it are.* There seems some mistake here.

—— *l.* 4.—*ȝethun.* Heathen.

—— *l.* 11.—*Phitoners.* "Pythones."

—— *l.* 29.—*Chong him.* Change him.

—— *l.* 30.—*Sternis.* Stars. Anglo-Saxon ꝑteorne.

P. 96, *l.* 3.—*Spices are content under theis many.* i. e. many species are contained under these.

—— *l.* 7.—*And thus Austeyn seith.* This reference has not been found.

—— *l.* 9.—*Attristun in.* Trust in.

—— *l.* 19.—*Sem oft at ee.* The word *sem* is a misprint for *seen.*

"Men seen oft at ee that swilk thingis help," i. e. men see often with their eyes, (evidently, sensibly,) that such things help.

P. 96, *l.* 22.—*So how.* i. e. so ought.

—— *l.* 27.—*Wen.* Ween, suppose, imagine. Anglo-Saxon penan. See line 30.

—— *l.* 28.—*Rafars.* Spoilers, robbers; from *reave.*

P. 97, *l.* 1.—*Fendith.* Defendeth.

—— *l.* 4.—*As the decre declareth wel.* This reference has not been found: nor is the Editor quite certain whether it refers to what precedes, or to what follows.

—— *l.* 7.—*Wodnes.* i. e. madness. "Furor illis secundum similitudinem serpentis." Ps. lvii. 4. From the Anglo-Saxon poð, mad.

—— *l.* 8.—*Heddir.* Adder.

—— *l.* 12.—*Wold.* Old.

—— *l.* 16.—*Weldar.* "Possessorem suum." From the Anglo-Saxon pealdan, to wield, to have power over, to possess.

—— *l.* 24.—*Put in the general sentens and cursing of the kirk.* Decret. Caus. xxvi. q. 5, c. 1. "Si quis ariolos, aruspices, vel incantatores observaverit, aut phylacteriis usus fuerit, anathema sit." See also c. 4, et sq.

—— *l.* 31.—*Blouing.* Blowing.

P. 98, *l.* 9.—*Sautis.* Assaults.

—— *l.* 14.—*Habarioun.* Breastplate. "Clothid with the habu-rioun of riȝtwisnesse." Wicliffe's N. T. at Eph. vi. 14. Written also *habergeon,* and *haubergon;* from *Halsberga, Halbergium, Haubercum, Hauberionius,* forms in which the word is found in the Latinity of the Middle Ages: all derived from the German, *Halsbergh,* neck-protector. See Du Cange, in v. *Halsberga.*

—— *l.* 19.—*That we may wet.* For "that we may wot," or know.

—— *l.* 32.—*Thei hiȝt men assoiling.* They promise men absolution.

P. 99, *l.* 6.—*Thei wel bi deneris.* Sic MS.

P. 99, *l.* 8.—*Ere.* Perhaps for *here.*

—— *l.* 16. *Vnderstond misser.* Understand more erroneously. The comparative of the Anglo-Saxon miȝ, with which *mistake, misunderstand,* and such words are compounded.

P. 100, *l.* 28.—*Vnsible ;* for *unsensible.*

P. 101, *l.* 10.—*Efter the decre of Isidor.* Caus. xxii. q. 4, c. 5. " In malis promissis rescinde fidem. In turpi voto muta decretum : quod incaute vovisti, ne facias. Impia enim est promissio quæ scelere adimpletur."

—— *l.* 21.—*Hugo declarith, in his book of Sacramentis.* Hugo de Sancto Victore, De Sacramentis, Lib. ii. part. xii. c. 4. " Scriptura dicit: *Vota stultorum frangenda sunt.* Vota quippe stultorum intelligimus ea, quæ vel de malo fiunt, vel de bono male." The passage quoted by our author and by Hugo, as from the Scripture, contains rather the substance or meaning of Eccl. v. 3, 4.

—— *l.* 22.—*Fowl wowis.* Perhaps a mistake for " fools' vowis," as the Latin seems to indicate.

P. 102, *l.* 1.—*Tariing.* Tarrying, delaying, impeding.

—— *l.* 7.—*Awowe.* i. e. a vow.

—— *l.* 8.—*Ehyt.* Eat.

—— *l.* 10.—*Bydun.* A mistake of the press for *byndun,* i. e. bind.

P. 103, *l.* 7.—*Hawid.* i. e. hallowed.

—— *l.* 10.—*An abit.* i. e. an obit; the commemoration of the day of a benefactor's death. *God ȝehiteth no meed for the keeping.* i. e. God promiseth no reward for the keeping of such days or rites.

—— *l.* 19.—*Be it hout worth or nout.* Be it ought worth [i. e. worth anything] or nought.

—— *l.* 20.—*Ther ouerman.* Their superior.

—— *l.* 21.—*Cerse.* Perhaps for *cease.*

P. 104, *l.* 4.—*Prosper, in his book of Contemplatif Lif, seith thus.* The book here quoted has been long attributed to S. Prosper, and has been printed among his works; but the learned seem now agreed that the real author was Julianus Pomerius, who flourished about A.D. 498 or 500. (See Ceillier, *Hist. des Auteurs*, tom. xv. p. 451, sq. Oudin. *De Scriptor.* tom. i. col. 1193 sq.) The following passage from the treatise *De Vita contemplativa*, lib. ii. cap. 4, appears to be that which is here cited by our author. "Illos dico, qui velut conversi, ex pristinis moribus nihil abjiciunt, non mente mutati, sed veste: nec actu, sed habitu. Hi sunt qui sermone tantum, non opere, seculo renuntiasse contenti seculariter vivunt, et vitia sua inani professione vitæ melioris abscondunt, ac religionis imaginariæ nomine palliati, opinionem virtutis pro virtute suscipiunt. Prædicant magna, nec faciunt: accusant vitia, nec deponunt. Publice sibi displicere simulant, quod occulte committunt. Magni student videri, non fieri. Laudant eos, quorum cupiunt prædicatione laudari." *Opp. D. Prosperi Aquitanici*, p. 221. *Col. Agr.* 1690, 12mo. Our author appears either to have had before him a copy differing considerably from the printed editions, or else to have added to his quotation several interpolations of his own. The edition of the treatise *De Vita Contemplativa*, published separately in 4to. A.D. 1487 *(s. l.)* agrees exactly with the foregoing extract; but it is by no means improbable that the stronger expressions against the hypocrisy of the religious orders may have been expurgated by the first editor of the work.

—— *l.* 5—*Ooneris.* This word seems intended to represent the Latin *conversi*. There is of course some mistake.

——*l.* 8.—*Bicis*, for *vicis*, vices.

—— *l.* 21.—*Ref.* Plunder; from the verb to *reave*.

—— *l.* 24.—*ȝelded.* Yeilded.

—— *l.* 25.—*Lufun.* Leave.

—— *l.* 27.—*Of theis seith Bernard to Eugeny the Pope.* Bernard. *De Consideratione, ad Eugenium III. Papam.* Lib. IV. cap. ii. n. 4. *(Operum Edit. Bened.* tom. ii. 438, D.) "Hi sunt qui subesse non sustinent, præesse non norunt; superioribus infideles, inferioribus im-

portabiles. Hi inverecundi ad petendum, ad negandum frontosi. Hi importuni ut accipiant, inquieti donec accipiant, ingrati ubi acceperint. Docuerunt linguam suam grandia loqui, cum operentur exigua. Largissimi promissores, et parcissimi exhibitores: blandissimi adulatores, et mordacissimi detractores: simplicissimi dissimulatores, et malignissimi proditores."

P. 104, *l.* 29.—*Vnder lowtid:* subesse. *To lout,* or *lowt,* is to be subject, to bow, to pay obeisance. See p. 85. l. 8.

——— *Thei kan not:* i. e. they *ken,* or know not; *præesse non norunt.* In line 31, *they ken* is used in the sense of "they *teach,*" or make to know; *docuerunt.*

P. 105, *l.* 1—*Bihiztars.* Promissors.

——— *l.* 2.—*And Lincoln seith thus:* This passage the Editor has not been able to find in any of the printed works of Grosthead to which he has had access.

—— *l.* 4.—*Careyn.* Carrion.

—— *l.* 11.—*Geyt skinnis.* Goat skins.

—— *l.* 14.—*Sternis.* Stars. See p. 95, l. 30.

—— *l.* 16.—*If ani wen hem:* i. e. if any suppose himself, "Si quis autem putat se religiosum esse," Jam. i. 26. "And if ony man guessith hym silf to be relegious." *Wicliffe, N. Test.*

—— *l.* 25—*Thi chere:* a mistake probably for *cheke:* "in sudore vultus tui."

P. 106, *l.* 9.—*And her seith Austeyn, in his book of warkis of monkis.* August. *De Opere Monachorum,* n. xiii. (Ed. Ben. xiv.) "Innocente et honeste quæ apta sunt humanis usibus operabatur [apostolus]; sicut sese habent opera fabrorum, structorum, sutorum, rusticorum, et his similia . . . . . Si Judæos discerint, Patriarchæ pecora paverunt: si Græcos, quos etiam Paganos dicimus, etiam Philosophos multum sibi honorabiles, sutores habuerunt: si Ecclesiam Dei, homo ille justus, et ad testimonium conjugalis semper mansuræ virginitatis electus, cui desponsata erat virgo Maria, quæ peperit Christum, faber fuit." *Edit. Bened.* tom. vi. 485.

P. 106, *l.* 12.—*Sewars.* "Sutores." This word is spelt *sowtars*, lines 14 and 18.

——— *Feld telars.* Field tillers, *rustici.*

—— *l.* 23. *And in the decre is this noted.* This is a reference to the words of Gratian, *Dist.* xci. "Quod si Ecclesia ei [ecclesiastico *scil.* viro] sufficere non potuerit, proprio artificiolo, vel agricultura (exemplo Apostoli, qui de labore manuum vivebat) sibi necessaria inveniat: ita tamen, ut occasione sui operis vigiliis ecclesiæ non desit."

—— *l.* 25.—*And eft Austeyn seith.* De Opere Monach. n. xvij. (Ed. Ben. 20). "Quid enim agant qui operari corporaliter nolunt, cui rei vacent scire desidero. Orationibus, inquiunt, et psalmis, et lectioni, et verbo Dei. Sancta plane vita et Christi suavitate laudabilis. Sed si ab his avocandi non sumus, nec manducandum est, nec ipsæ escæ quotidie præparandæ, ut possint apponi et assumi. Si autem ad ista vacare servos Dei certis intervallis temporum ipsius infirmitatis necessitas cogit, cur non et apostolicis præceptis observandis aliquas partes temporum deputamus? Citius enim exauditur una obedientis oratio, quam decem millia contemptoris ..... Qui autem se dicunt vacare lectioni, nonne illic inveniunt quod præcipit Apostolus? Quæ est ista ergo perversitas, lectioni nolle obtemperare, dum vult ei vacare; et ut quod bonum est diutius legatur, ideo facere nolle quod legitur? Quis autem nesciat tanto citius quemque proficere, cum bona legit, quanto citius facit quod legit?" *Edit. Bened.* tom. vi. 488.

—— *l.* 26.—*Tent.* Attend. See also p. 107, ll. 2 and 4.

P. 107, *l.* 7.—*In the rewle of Seynt Francis.* Reg. S. Francisci primæ, cap. vij. viij. Reg. secundæ, cap. v. vi. The substance only of the words quoted by our author is to be found in the Rule of St. Francis. Vid. *Luc. Holstenii, Codex Regularum* (edit. Brockie), tom. iii. p. 21, sq.

—— *l.* 10.—*And in the rewle of Seynt Benet.* Reg. S. Benedicti, cap. xlviii. apud *Luc. Holstenii, Cod. Regularum,* tom. i. p. 129. "Otiositas inimica est animæ: et ideo certis temporibus occupari

debent fratres in labore manuum, certis iterum horis in lectione divina. Ideoque hac dispositione credimus utraque tempora ordinari; id est, a Pascha usque ad Kalendas Octobris, mane exeuntes a prima usque ad horam pene quartam laborent quod necessarium fuerit. Ab hora autem quarta usque ad horam quasi sextam lectioni vacent . . . . . Si autem necessitas loci, aut paupertas exegerit, ut ad fruges colligendas per se occupentur, non contristentur; quia tunc vere Monachi sunt, si labore manuum suarum vivunt, sicut et Patres nostri, et Apostoli."

P. 107, *l.* 25.—*Gloriouse is the frut of good labors.* "Bonorum enim laborum gloriosus est fructus." Wisd. iii. The reference in the margin "*capº. iiiº.*," is a mistake of the press, for "*Sap. iijº.*"

P. 108, *l.* 23.—*Our kynd:* our nature.

—— *l.* 25. *Of the sawis of Seynt Bernard.* The Editor has not found the original of this reference.

—— *l.* 31.—*Stalworth.*, Stout, able-bodied. Anglo-Saxon ꝑtælþyꝑðe or ꝑtælþeoꝑð, which Lye explains, *Captu dignus, ejus æstimationis ut operæ prætium sit surripere.*

P. 109, *l.* 1.—*Vggid.* There is perhaps some mistake here.

—— *l.* 9.—*Men kyd.* Perhaps for menglid, mingled, united. See note on p. 87, line 13. Wicliffe's New Testament, reads, "if ony man obeieth not to oure word bi epistle, marke ȝhe hym, and comyne ȝhe not with hym, that he be schamed."

—— *l.* 18.—*As the Glose seith.* "Nec rursum copia vel inopia transeuntium rerum in oblivionem decidat æternorum." *Gloss. ordin. in Prov. xxx.* 8.

—— *l.* 24.—*And thus Austeyn seith.* Aug. De Sermone Domini in Monte, Lib. i. n. 67. (*Edit. Bened. Opp.* tom. iii. part ii. 193.) "Ita omni petenti te dabis, quamvis non semper id quod petit dabis; et aliquando melius aliquid dabis, cum petentem injusta correxeris."

—— *l.* 27.—*As the Glose seith.* See the *Glossa ordinaria* on Luke xii. "Non tantum cibos vestros communicate pauperibus, sed etiam

vendite vestras possessiones, ut omnibus vestris semel pro Domino spretis postea labore manuum vestrarum operemini, unde vivatis vel eleemosynam faciatis."

P. 109, *l.* 29.—*Also Austeyn seith.* This passage the Editor has not found.

—— *l.* 31.—*Also Jerom seith.* This and the next citation from Jerom the Editor has searched for in vain.

P. 110, *l.* 3.—*Also Prosper seith.* This passage probably occurs in the work *De Vita Contemplativa*, falsely attributed to Prosper, which has been already quoted by our author, p. 104: but the Editor has not succeeded in verifying the reference.

—— *l.* 5.—*ȝeld.* Gold.

—— *l.* 7.—*Austeyn seith.* This is another quotation, the original of which has not been found.

—— *l.* 10.—*Schenship.* Blame, fault, reproach; from the Anglo-Saxon, ȝcenðan. The verb *shend*, participle *shent*, has been used by Shakespeare, Spenser and others. See Nares' Glossary.

—— *l.* 32.—*Also in the story of Seynt Clement.* This is a reference to the *Golden Legend*, or *Historia Lombardica* of *Jacobus a Voragine.* In the Legend of St. Clement, the circumstance alluded to by our author is thus recorded: "Quadam autem vice Petrus cum discipulis suis Autaradum, et inde ad insulam per sex miliaria distantem, in qua Macidiana mater Clementis morabatur, venit: ubi quondam columnæ vitreæ miræ magnitudinis erant. Quas cum Petrus cum ceteris miraretur, videns ipsam mendicantem, cur non potius suis manibus operaretur increpavit." *Legend. Lombard.* fol. Argentinæ, 1490. (Leg. clxv. B.)

P. 111, *l.* 17.—*Thi louis.* Thy loaves, "prohibe panes illi dare." Ecclus. xii. 6.

—— *l.* 20.—*And thus is also bedun.* Decret. Caus. xiv. 9, 5. c. 1, "Nolite velle eleemosynas facere de fœnore et usuris."

—— ibid.—*Oker.* "fœnus." Perhaps from the Anglo-Saxon, eacan, *to eke*, to encrease, to add.

P. 111, *l.* 22.—*For the decre seith.* Decret. Caus. xiv. q. 5, c. 2. "Immolans ex iniquo oblatio est maculata," &c. The whole of this chapter is no more than an extract from Ecclus. xxxiv.

—— *l.* 24.—*The gestis.* A mistake for *geftis.* The original is "Dona iniquorum non probat altissimus."

—— *l.* 28.—*To the hirid hyne.* i. e. to the hired hind. *Mercenario.*

P. 112, *l.* 2.—*Gregor.* This marginal reference appears to have been added in allusion to the statement made in the text, that that only can be considered alms which is given of lawfully acquired property. The same sentiment is quoted from St. Gregory (Lib. vii. epist. 110, *ad Siagrum*) in the Decretum Caus. xiv. q. 5, c. 7. "Eleemosyna Redemptoris nostri oculis illa placet, quæ non ex illicitis rebus et iniquitate congeritur, sed quæ de rebus concessis, et bene acquisitis impenditur."

—— *l.* 8.—*Softith.* Softeneth, appeaseth.

—— *l.* 11.—*Tholith.* Suffer ye, permit ye.

—— *l.* 16.—*The slowman.* "Piger." Prov. xx. 4.

———— *Here.* "Arare." This word, under the spelling *ear*, is frequently used by Shakespeare, and also in the authorised version of the Bible. (1 Sam. viii. 12. Is. xxx. 24. Deut. xxi. 4. Gen. xlv. 6. Exod. xxxi. 21.) See *Nares's Glossary.* It is the same as the Anglo-Saxon erian, to plough; and is evidently derived from the Latin, *arare.*

—— *l.* 22.—*Lizeth.* Lieth.

—— *l.* 24.—*Reuar.* Plunderer, from *reeve.*

—— *l.* 27.—*A none.* Anon. "Statim ei mercedem restitue." Tob. iv. 15.

P. 113, *l.* 4.—*Silun.* Sell.

—— *l.* 8.—*Theis meny.* These attendants, train, company. *Meiny*, or *menie*, from the old French *mesnie.* See Nares's Glossary, *in voc.*

—— *l.* 10.—*I rede.* I counsel, I advise.

GLOSSARY.

A, for have, p. 1, l. 17

A, for he, p. 5, l. 19. See note.

Abit, obit, p. 103, l. 10. See note, and *Jamieson's Scottish Dictionary*, in voce *Abitis*.

Abouen, above, p. 104, l. 29. Abouyn, p. 9, l. 4

Aduowtry, adultery, p. 78, l. 26

Aggregid, increased, p. 64, l. 28

Aggregiþ, is aggravated, augmented, p. 4, l. 18

Aȝennis, against, p. 8, l. 9

Aȝenstod, againstood, resisted, withstood, p. 6, l. 24

Aȝen-worde, on the other hand, on the contrary, p. 10, l. 27; p. 70, l. 14

Ai, ever, always, *passim*.

Ai to, always, p. 3, l. 1

Als, also, p. 5, l. 19

Ammonest, admonish, *admoneant*, p. 93, l. 5. See Jamieson, in voce *Ammonyss*.

Anenist, anenst, against, in the sense of over against, *coram*; in respect of, concerning, p. 29, l. 8; p. 80, l. 19. See Jamieson in *vv. Anens, Anenst, Anent*.

Arett, to reckon, to account, p. 85, l. 18; p. 104, l. 24

Arettid, reckoned, accounted, p. 26, l. 29. See *rettid*, and Jamieson in v. *Arettyt*.

Ascar, asker, used for the Latin *interrogantis*, p. 69, l. 8

Atristun, trust, place confidence in, p. 96, l. 9

Auoutry, adultery, p. 76, l. 30

Autere, altar, p. 29, l. 32

Auteris, altars, p. 57, l. 29

Avowter, adultery, p. 78, l. 30

Awaytiþ, await ye, used for the Latin *observetis*, p. 93, l. 11. Awaytun, ib. l. 16.

Awith, oweth, *debet*, p. 30, l. 11

Banhun, excommunicate, curse, p. 26, l. 21

Barianns (?) p. 50, l. 8

Barne, a child, p. 2, l. 8

Batails, provisions. See note, p. 76, l. 1

Bateyl, battle; used for the Latin *bellum*, p. 87, l. 8

Bats, bates, contentions, p. 29, l. 21

Bed, bid, p. 65, l. 17

Bedun, bidden, commanded, p. 31, l. 17

Be forn, before, p. 67, l. 31

Behest, promise, engagement, p. 4, l. 12

Behetiþ, promiseth, p. 74, l. 4

Behetun, behight, promise, p. 98, l. 28

Behiȝt, promise, p. 57, l. 4

Behit, promised, p. 10, l. 14

Be howfiþ, behoveth, p. 6, l. 16

Behyteþ, promiseth, p. 69, l. 15

Bening, benign; used to translate the Latin *benignus*, p. 33, l. 21

Beþ, be ye, p. 89, l. 9

Be þwen, between, p. 72, l. 27

Bicis, vices; *vitia sua*, p. 104, l. 8

Biclipping, embracing. See note on p. 33, l. 21

Bidiþ, abideth, p. 70, l. 12

Big, build, p. 43, l. 32. Bigge, p. 48, l. 15; p. 71, l. 31. Bigging, building, p. 35, l. 32. Biggiþ, buildeth, p. 80, l. 1. See Jamieson in *voce*.

Bi gernyn (?), p. 64, l. 16. See note. The word *to girn*, is used in the Scotch dialect for *to grin, to snarl, to be peevish*. See Jamieson.

Biȝe, buy, p. 11, l. 10

Blawun, blowen, censured, calumniated, p. 24, l. 3

Blouing, blowing, p. 97, l. 31

Bodun, forbidden, p. 32, l. 10

Boner, kind, gracious. French, *bonaire*, p. 94, l. 14

Boun, "be boun," be bov'n or above, p. 59, l. 13; p. 64, ll. 5, 6; p. 88, l. 17

Bouning doune, used to translate the Latin *discedentes*, p. 62, l. 19. The word *boun*, in the Scotch dialect, signifies *to go, to direct one's course to a certain place*. See Jamieson.

Brend, burnt, p. 84, l. 21

Brenne, burn, p. 75, l. 8

Briddis, birds, p. 92, l. 22.—Briddus, p. 93, l. 23

Brondit, branded, burnt, p. 103, l. 3

Bryn, burn, p. 57, l. 23

But, unless; "but þei make opun al truth," p. 32, l. 29

But if, unless, p. 3, l. 3; p. 5, l. ult.

Buxum, obedient, submissive, p. 42, l. 23; p. 102, l. 2

Byȝar, buyer, p. 7, l. 18

Bymowe, mock, p. 81, l. 27. See Jamieson in *v. Mow*.

Caff, chaff, p. 54, l. 24. See Kaff.

Canelis, lots, used for the Latin *Sortes*, p. 93, l. 22. See note. The word *cantel*, in the Scotch dialect, is used for a *juggling trick*. See Jamieson.

Careyn, carrion, p. 105, l. 4

Cerse (?), p. 103, l. 21

Cesser, cease (?), p. 20, l. 7

Chalang, challenge, p. 110, l. 14

Chare, car, chariot, p. 44, l. 27

Chaur, chair, p. 4, l. 30

Chere, a mistake probably for cheke, i. e. cheek, p. 105, l. 25

Chesid, chose, præt. of choose, p. 41, l. 32

Chesing, choosing, *electio*, p. 48, l. 19; p. 78, l. 3

Chitering, chattering, p. 92, l. 22

Chong, change, p. 95, l. 29

Chouche, couch ; used to represent the Latin *incubare*, p. 49, l. 2

Clepid, called, p. 54, l. 29

Clere, clear, p. 5, l. 24

Clerked, clerk-head, used for the Latin *clericatus*, p. 43, l. 31

Clerte, *claritas*, renown, celebrity, p. 5, l. 2

Cleymyd, claimed, p. 42, l. 2

Colver, a dove, p. 2, l. 12

Comyn, communion, fellowship, p. 10, l. 5 ; p. 27, l. 10

Comynte, community, p. 27, l. 19

Conduct, hired, *conducti*, p. 52, l. 19

Contenid, continued, p. 101, l. 27

Contenun, continue, p. 11, l. 32

Contune, continue, p. 12, l. 1

Contuniþ, continueth, p. 69, l. 17

Cordanli, accordantly, in accordance, p. 6, l. 15

Cruciars, crucifiers, p. 21, l. 6

Curhid, probably a mistake for curlid ; used to translate *comatulos pueros*, p. 59, l. 23

Deadly, mortal, p. 50, l. 15

Dede, action, deed, p. 2, l. 3 ; p. 3, l. 2

Deed, dead, p. 3, l. 2

Defendid, prohibited, forbidden, p. 19, l. 27, p. 94, l. 5

Delen, distribute, deal, divide, p. 100, l. 6. Scotch *Deil*, *Deille*. See Jamieson

Deme, deem, consider, p. 3, l. 19 ; p. 22, l. 18. Also to judge, to pronounce judgment, ib. l. 21 ; p. 99, l. 27

Demid, thought, hoped, p. 51, l. 20

Demiþ, judge ye, p. 46, l. 13

Deneris, deniers (?), p. 99, l. 6

Denaieþ, deigneth, used for the Latin *dignatur*, p. 43, l. 24

Deueyn, divine ; used to translate the Latin *divinabitis*, p. 67, l. 16

Depart, to separate, put asunder, p. 5, l. 4 ; used for the Latin *distribuere*, p. 49, l. 3

Departid, separated, dissolved, p. 70, l. 18

Depering, despairing, p. 90, l. 31

Desesse, disease, p. 26, l. 16

Deseyce, disease, p. 42, l. 25

Dette, debt, p. 4, l. 6

Digingis, stripes, blows, *plagæ*, p. 5, l. 12. From *Ding*, to strike, scourge. See *Ding doun*, and *Dingings*.

Diȝe, die, p. 49, l. 14

Ding doun, to throw down, to overturn, p. 36, l. 1 ; p. 71, l. 32.—*To ding* is to strike with violence, to scourge. See Jamieson.

Dingings, stripes, blows, p. 38, ll. 1, 2

Diriges, dirges, p. 50, l. 33

Disseile, dissolve, set free (?), p. 76, l. 7

Dissess, disease, p. 93, l. 20

Ditiþ, inditeth, p. 60, l. 16

Dom, doom, judgment, condemnation, p. 18, l. 3. *Plur.* domis, p. 6, l. 15

Dongun, beaten, *vapulaturos*, p. 5, l. 11, p. 37, l. 32, past part. of the verb to ding. See *Ding*.

Dowing, endowing, p. 73, l. 26.

Dowue, dove, p. 56, l. 20. See note, p. 57, l. 32

Dredan, dreading, fearing, p. 4, l. 21

Dredfully, fearfully, timidly, used for the Latin *timide*, p. 49, l. 3

Dredy (?), perhaps sorrowful, grave, p. 104, l. 10

Drif, drive, p. 91, l. 13

Drying, sorrow, p. 87, l. 12. See note.

Dure, continue, endure, p. 29, l. 5

Dyerynes, for dryeryness, i. e. dreariness, *tristitia*, *mœstitia*, p. 58, l. 13

Ee, eye, "ee ledis," eyelids, p. 74, l. 17. Ee, eyes, p. 96, l. 19. Een, eyes, p. 36, l. 5. See Jamieson.

Eeris, ears, p. 36, l. 5

Eft, after, *passim*.

Ehyt, eat, p. 102, l. 8

Ekid, eked, exacted, p. 13, l. 2. Spelt also ȝeke. See p. 26, l. 4. Ekid, added, p. 54, l. 30. Anglo-Saxon eacan.

Enblawun, puffed up, *inflatus*, p. 30, l. 5

Endurid, hardened, p. 90, l. 11

Enk, ink, p. 64, l. 8

Enuyȝe, envy, p. 58, l. 11

Ere, here (?), p. 99, l. 8

Eþen, heathen, p. 88, l. 21

Euen to, equal to, p. 85, l. 19

Euenhed, evenhood, justice, fairness, equal dealing, p. 73, l. 16

Euid, heavied, made heavy, p. 67, l. 14

Euiþ (?). See note, p. 61, l. 21

Euy, heavy, sorrowful, p. 67, l. 14; p. 107, l. 16

Euyn, equal, "euyn power," equal power, p. 29, l. 11

Euynes, heaviness, p. 42, l. 26

Eyre, air, p. 96, l. 2

Eyt, eat, p. 105, l. 26

Falsen, falsify, p. 60, l. 15

Farrer, farther, p. 29, l. 4

Fautid, faulted, committed a fault, p. 66, l. 16

Felaws, fellows, "þi felaws bischops," *coepiscopi tui*, p. 59, l. 27

Feldhasser, wild ass, used for the Latin *onager*, p. 58, l. 13

Fele, felid, feel, felt, p. 1, ll. 17, 20; p. 87, l. 21. See note.

Fele, fulfil; the word is used to translate the Latin *implere*, p. 30, l. 4

Fell, to fulfil, p. 4, l. 3. See *fill*.

Felliþ, for filliþ, i. e. fulfilleth, p. 80, l. 15

Fend, fiend, the devil, *passim*.

Fendly, diabolically, p. 10, l. 3

Ferd, fourth, p. 70, l. 16

Ferþe, fourth, p. 22, l. 17

File, defile, p. 22, l. 8. Filiþ, defileth, p. 103, l. 8

Fill, to fulfil, p. 1, l. 17, *et al. passim*.

Filliþ, filth, p. 47, l. 12

Filyd, defiled, p. 30, l. 26. Filid, p. 56, l. 5. See *file*.

Flees, fleece, p. 104, l. 22

Foilest, wastest; used for the Latin *atterere*, p. 44, l. 16

Foilid, defiled; for the Latin *violabant* or *contaminabant*, p. 67, l. 6. See note.

Folily, foolishly, rashly, p. 9, l. 20

Folis, fools, p. 63, l. 19

Folthis, filths; used for the Latin *contaminationes*, p. 69, l. 1

For done, undone, destroyed, p. 64, l. 18. See note.

Forfendid, forbidden, prohibited, p. 70, l. 31; p. 96, l. 11

Forþfill, fulfill, p. 45, l. 13

Forþi, because, p. 4, l. 18. See note; used to represent the Latin *pro eo quod*, p. 35, l. 10, and to translate *hinc*, p. 31, l. 19. See p. 30, l. 21, and p. 69, l. 16

Forþinging, forthinking, repenting, p. 67, l. 31. See note.

Forþword, bargain made before, p. 52, l. 24

Fruȝt, fruit, p. 4, l. 28

Fuyle, fail; used for the Latin *desinet*, p. 59, l. 6

Fyle, defile, p. 34, l. 30

G

Gaf, gave, p. 5, l. 19

Garring, prating, chattering, p. 95, l. 18

Geit, get, p. 4, l. 17

Gelousy, jealousy, p. 25, l. 8

Geyt, a goat, p. 105, l. 11

Gifith, giveth, p. 2, l. 20

Gnasten, gnash, p. 93, l. 1

Gobeþ, a morsel; *fragmen*, p. 67, l. 7. See note.

Goþ, go ye, p. 93, l. 3

Grattist, greatest, p. 42, l. 7

Greece, grease, fat; used to translate the Latin *adipem*, p. 35, l. 20. See *Gres*.

Gres, grease, fat, p. 34, l. 31

Greten, sorrow, lament, grieve, p. 49, l. 23. See Jamieson in v. *Griet*.

Grouiþ, groweth, p. 35, l. 32

Gruch, to grumble, to murmur, p. 27, l. 16. See Jamieson.

Grynnies, snares, gins, *laquei*. Anglo-Saxon ȝꝑn, p. 2, l. 21

ȝa, yea, p. 55, l. 28; p. 79, l. 11

ȝaf, gave, p. 6, l. 9

ȝatis, gates, p. 35, l. 7; spelt ȝats, p. 56, l. 22

ȝe, yea, p. 6, l. 7

ȝed, heed, p. 2, l. 29; p. 32, l. 4. ȝede, ib. l. 6

ȝed, went; old præt. of the verb *to go*, p. 49, l. 32; p. 62, l. 31. See note.

ȝed, heed, p. 91, l. 15

ȝeen, eyes, p. 47, l. 28

ȝef, give, p. 7, l. 2; p. 49, l. 28. ȝefing, giving, p. 4, l. 3. See *Gifith*.

ȝef, if, p. 65, l. 17

ȝefar, giver, p. 73, l. 6; p. 76, l. 24

ȝeft, give, p. 63, l. 25; p. 81, l. 13

ȝeftis, give ye, p. 62, l. 27

ȝefun, given, p. 5, l. 16

ȝekun, eke, add, p. 26, l. 4; used to represent *superaddunt* in the Latin, p. 55, l. 1. See *Eke*.

ȝel, ȝele, health, *passim*.

ȝeld, yeild, p. 76, l. 15; p. 77, l. 22

ȝeld, gold, p. 110, l. 5

ȝeldid, yeilded, deviated, p. 104, l. 24

ȝele, *verb*, heal, p. 28, l. 30; p. 97, l. 12

ȝele, *subst.* health, welfare, p. 47, ll. 9, 17; p. 59, l. 32; p. 91, l. 2; p. 100, l. 1

ȝelid, healed, p. 91, l. 2, 5
ȝend (?), p. 13, l. 30, perhaps for *wend*, to go.
ȝend, end, p. 28, l. 15 ; p. 83, l. 19
ȝendis, ends, p. 48, l. 24
ȝendlesly, endlessly, eternally ; used for the Latin *sempiterne*, p. 55, l. 31
ȝeng, young, p. 59, l. 28
ȝenstond, for aȝenstond, withstand, resist, p. 25, l. 5
ȝer, year, p. 8, l. 16. ȝeris, years, p. 9, l. 7
ȝer, perhaps for e'er, ever, p. 58, l. 22. See note.
ȝerd, herd, i. e. shepherd. See note, p. 5, l. 12 ; conf. p. 59, l. 26
ȝere, *verō*, hear, p. 37, l. 11, p. 61, l. 23. ȝering, hearing, p. 8, l. 15
ȝere, ear, p. 62, l. 27
ȝerle, earl, p. 7, l. 31
ȝerþe, earth, p. 4, l. 11 ; p. 8, l. 28
ȝet, yet, *passim*.
ȝet, heat, p. 55, l. 17. "Biddeþ ȝet ;" used to translate the Latin *adspiret*, p. 69, l. 22
ȝet, eat, or ate, p. 90, l. 30
ȝetiþ, eateth, p. 53, l. 24
ȝeþun, heathen, p. 95, l. 4
ȝeuelfuly, evilly, evil-mindedly, p. 76, l. 8
ȝeuit, give ye, p. 89, l. 2
ȝeuun, given, p. 9, l. 26 ; p. 36, l. 3
ȝha, yea, p. 10, l. 32
ȝhe, yea, p. 76, l. 3 ; p. 84, l. 9
ȝie, yea, p. 29, l. 9
ȝif, give, p. 5, l. 16
ȝif, if, p. 37, l. 27
ȝok, yoke, p. 80, l. 10
ȝong, young, p. 2, l. 20
ȝor, your, *passim*.
ȝou, ȝowe, you, *passim*. ȝe, ye
ȝungar, younger, p. 2, l. 19

Habarioun, breastplate, p. 98, l. 14. See note.
Habunde, abound, p. 51, l. 29
Hald, hold, p. 2, l. 9 ; p. 5, l. 24
Half, behalf, p. 39, l. 6
Han, have, p. 6, l. 17, *et passim*
Harborow, harbour, shelter, p. 21, l. 2. See Herbarow.
Hard, heard, *passim*.
Hare, are, p. 43, l. 13
Harmis, arms, p. 83, l. 15
Hast, haste ; "no man hast," i. e. let no man haste," or be in haste, p. 3, l. 29
Hat, hate, p. 66, l. 22
Haterad, hatred, p. 11, l. 5
Hauȝt, ought, p. 59, l. 19 ; p. 108, l. 28 ; p. 43, l. 19
Hawid, hallowed, p. 103, l. 7
Hawtest, oughtest, p. 37, l. 24
Hed, heed (?), p. 60, l. 12
Heddir, adder, p. 97, l. 8
Hedously, hideously, p. 62, l. 32
Heiar, higher, p. 31, l. 11
Heldar, elder, p. 2, l. 17
Hele, health, p. 19, l. 21 ; p. 47, l. 8 ; p. 94, l. 10
Helful, healthful, wholesome, healthy, p. 75, l. 17
Helid, covered, p. 24, l. 23 ; p. 85, l.

31; p. 90, l. 30. Anglo-Saxon Helan. See *Hyling*.

Helsum, wholesome, p. 6, l. 25; p. 38, l. 27

Hem, them, p. 4, l. 30, and *passim*.

Hend, "be hend," behind, p. 75, l. 17

Hene, hence, p. 20, l. 26

Henk, ink, p. 91, l. 11

Her, their, p. 5, l. 29, *et passim*.

Herbarow, harbour, shelter (Anglo-Saxon hepebeopg), p. 89, l. 3

Here, plough, arare, p. 112, l. 16. See note, and Jamieson in v. *ar*, *are*.

Hernist, yearnest, desirest. Anglo-Saxon ȝeopnian, p. 59, l. 32

Hertis, hearts, p. 2, l. 19

Het, eat, p. 93, l. 32

Heþun, heathen, p. 90, l. 1

Heuid, head, p. 40, l. 31. Anglo-Saxon, heaꝛoð, caput. In the Scotch dialect *Hewid*, and *Hevyd*, are found. See Jamieson.

Hewow of iwan (?). See note, p. 67, l. 4

Heyest, highest, p. 40, l. 28. See *Hie*.

Heyet, height, p. 41, l. 9

Heyle, health, p. 27, l. 24

Heyne, p. 26, l. 16, courteous, gentle. See Jamieson in v. and Sir Fred. Madden's excellent Glossary to "Havelok the Dane," printed by the Roxburghe Club. Lond. 1828

Heyt, eat, p. 37, l. 29

Hie, high, p. 58, l. 16, exalt, make high, lift up, p. 78, l. 16. Hied, exalted, made high, p. 30, l. 26

Hied, hide, p. 4, l. 30

Hienes, highness, p. 41, l. 22; p. 51, l. 29

Hietis, perhaps for hiȝtis, promises; unless it signify heights, p. 23, l. 5

Hiȝt, promise, p. 4, ll. 4, 11; p. 10, l. 22, *et passim*

Hird, shepherd, p. 58, l. 4

His, is, p. 6, l. 2

Hod, hood, p. 91, l. 17

Hold, old, p. 76, l. 14

Holde, old, p. 22, l. 30

Hordres, orders; used for those in holy orders, p. 32, l. 9

Houiþ, hoveth, behoveth, ought, p. 22, l. 12

Hout, *subst.* ought, anything. "Hout worth," worth anything, p. 103, l. 19

Houwiþ, behoveth, p, 59, l. 25

How, ought, p. 4, l. 32

Howfiþ. See *Be-howfiþ*.

Howiþ, oweth, ought, p. 3, l. 7

Hoyle, oil, p. 58, l. 28

Huschers, ushers; used to translate *æditui*, p. 35, l. 7, p. 36, l. 28

Hyling, covering, raiment, p. 76, l. 31; p. 77, l. 3. From the Anglo-Saxon helan, to cover. See Wickliffe's N. T. in 1 Tim. vi. 8, "but we having foodis and with what things we schulen be hilid;" *habentes autem alimenta, et quibus tegamur*.

Hyrdis, herds, shepherds; used to translate the Latin *pastores*, p. 55, l. 28

Iarche, hierarchy, p. 32, l. 9

Ich, each, *passim*

If, for ȝif, i. e. give, p. 79, l. 11

Ilk, the same. "þat ilk," the same, p.

29, l. 20. "þis ilk," this same, p. 106, l. 14. Anglo-Saxon ilc, *idem*. See Jamieson.

Ilke, or ilk, every, *passim*. Anglo-Saxon elc, ælc, omnis. See Jamieson.

Induyd, inducted; used for the Latin *introducere*, p. 50, l. 32

I now, enough, p. 37, l. 28

Inowe, enough, p. 20, l. 5

Inpliȝed, implied, p. 73, l. 29

Ioi, enjoy, p. 77, l. 27

Iuil, evil, p. 5, l. 30

Japer, jester, p. 9, l. 4. See Junius, Etymol. in v. *Jape*.

Japid, mocked, p. 8, l. 25

Japiþ, mocketh, deceiveth, p. 50, l. 10

Japis, (pl. of *Jape*,) jests, p. 82, l. 21

Joynun, enjoin, p. 11, l. 31; p. 17, l. 9

Kafe, chaff, p. 75, l. 6

Kaff, chaff, p. 56, l. 11

Kalfis, calves, p. 75, l. 13

Katereynis, quadrains. See note, p. 12, l. 32

Kembid, combed, p. 59, l. 28

Ken, "ken þe peple," teach, make the people know, p. 36, l. 6. See also p. 37, l. 2. See Jamieson in v.

Kesed (?), apparently used for the Latin *prosternantur*, p. 85, l. 12

Kest, cast, threw away, p. 48, l. 31

Koward (?); this word is probably a mistake of the MS. p. 56, l. 6, for *Komand*, i. e. coming

Kownt, count, p. 48, l. 26

Kum, come. "It is to kum power to be given to the fend," i. e. it is still future, &c. p. 92, l. 6

Kunne, ken, know; used to translate *Sciant*, p. 32, l. 26

Kynd, nature, p. 18, l. 10; p. 28, l. 17. "Ilk alien kynd," every strange or foreign nature; used to translate *Omnis alienigena*, p. 35, l. 2; p. 75, l. 20; p. 108, l. 23. See note on p. 81, l. 32

Kyt, cut, p. 4, l. 28

Lafte, left, deserted, p. 26, l. 30

Langwag, language, p. 32, l. 6

Last, continue, p. 38, l. 24

Lawȝe, laugh, p. 81, l. 26

Lech, to cure (Anglo-Saxon læc); used for the Latin *mederi*, p. 93, l. 8

Leef, *verb*, leave, omit, neglect, p. 20, l. 6

Leef, *subst*. leave, permission, p. 78, l. 8

Leefe, permit, give leave, p. 71, l. 25

Leeuiþ, permitteth, giveth leave, p. 71, l. 14, and 16

Lef, to leave, p. 4, l. 22

Lefe, *subst*. leave, permission, p. 70, l. 20. See *Leef*.

Lefith, leaveth, p. 20, l. 11

Leful, lawful, p. 19, l. 2

Lefun, leave, p. 64, l. 13

Leit, let, hinder, p. 66, l. 10

Lek, like, p. 85, l. 21

Leke, like, similar, p. 19, l. 2

Lekenes, likeness, p. 25, l. 15

Leking, looking, p. 105, l. 23
Lendis, loins, p. 98, l. 14
Lere, learn, p. 20, l. 21
Lere, teach, instruct, p. 33, l. 3; p. 66, l. 2
Leren, learn, p. 28, l. 3
Leriþ, learneth, p. 81, l. 17
Lesynd (?). See note, p. 55, l. 7
Leue, leave, permission, p. 70, l. 28
Leuis, leaves, p. 91, ll. 3, 4, 6
Leuiþ, leaveth, omitteth, neglecteth, p. 4, l. 6
Lewid men, laymen, p. 8, l. 18; p. 19, l. 23; p. 93, l. 11 (Anglo-Saxon, læþð lepeð, laicus)
Liand, lying, *mentientes*, p. 24, l. 32
Licliare, liklier, more likely, p. 39, l. 32
Lifelod, livelihood, p. 21, l. 2. Liflod, p. 49, l. 10; p. 77, l. 1; p. 108, l. 27
Lifers, leavers, desertors, p. 81, l. 22. See note.
Lifly, lively, living, vital, p. 55, l. 17
Liȝe, to lie, to speak falsely, p. 40, l. 11
Liȝed, lied, p. 104, l. 23
Liȝeþ, lieth, p. 112, l. 22
Liȝþ, lyeth, speaketh falsely, p. 40, l. 7
Liþ, lyeth, p. 38, l. 21
Liuer, deliver, p. 67, l. 11; p. 86, l. 8
Locand, looking, p. 2, l. 30
Locars, lookers, p. 2, l. 31
Lofid, loved, p. 45, l. 10
Lofis, loaves, p. 34, l. 30
Longeþ, belongeth, p. 18, l. 20
Lore, teaching, instruction, p. 81, l. 32
Louis, loaves; used for the Latin *panes*, p. 111, l. 17
Low, flame, blaze, p. 3, l. 15. See Jamieson.
Lowt, bow, pay obeisance, p. 85, l. 8. See Jamieson in v. *Lout*.
Lowid, made low, humbled, p. 41, l. 6
Lowse, loose, p. 9, l. 2
Lowtid, "vnder lowtid;" used for the Latin *subesse*, p. 104, l. 29. See note.
Luf, love, p. 3, l. 9; used for the Latin *dilectio*, p. 56, l. 6
Lufist, lovest, p. 5, l. 18
Lufith, loveth, p. 2, l. 31
Lufun, leave, p. 104, l. 25
Lynage, lineage, tribe, p. 22, l. 30
Lyowns, lions, p. 44, l. 27
Lyuirid, delivered, acquitted, p. 60, l. 8

Makiþ, make ye, p. 4, l. 24
Manest, menaced. See note, p. 21, l. 4
Maundments, commandments, p. 45, l. 19
Med, meed, reward, p. 103, l. 13. See l. 10
Mede, reward, p. 5, l. 4
Medefully, deservedly, p. 25, l. 3
Medid, rewarded, p. 103, l. 16
Medulfully, medefully, profitably, with mede or reward, p. 20, l. 7
Meed, reward, payment, p. 12, l. 14
Mene, mean, p. 83, l. 19. Menis, means, ib. l. 23
Mengid, mingled, mixed, p. 87, l. 13. See Jamieson in v. *ming*.
Meniþ, meaneth, signifieth, p. 23, l. 6
Men kyd, for mengid, mingled, united,

p. 109, l. 9. See note, and Jamieson in v. *Menkit.*

Meny, train, attendants, company, p. 113, l. 8. See note. And Sir Fred. Madden's Glossary to "Havelok the Dane."

Merk, dark, p. 87, l. 10

Merknes, darkness, p. 98, l. 11

Merowe, marrow, *medulla*, p. 91, l. 8

Messis, masses, p. 8, l. 15

Meue, move, p. 75, l. 26

Middis, midst, p. 69, l. 6. See Jamieson, v. *Myddis* and *Mids.*

Mig, mud, Anglo-Saxon, meox, p. 58, l. 17

Mikil, much, p. 72, l. 3

Minys, minish, diminish, p. 3, l. 24

Mishews, misuse, p. 43, l. 4

Misser, more erroneously, p. 99, l. 16. See note, and Jamieson, v. *Mys.*

Misteris, mysteries, p. 44, l. 27

Moldewarp, mole, p. 57, l. 18. See note.

Mone, moon, p. 93, l. 15

Monest, monish, admonish, p. 30, l. 6. "To a monest, to admonish, p. 32, l. 11. See the note.

Monestiþ, admonisheth, p. 31, l. 23

Moo, more, p. 79, l. 31

Murkenes, darkness, p. 56, l. 8. See Jamieson, v. *Mirk.*

Mysse, error, fault, misdoing, p. 26, l. 15. See Jamieson, v. *Mys.*

Nap (?), "as a nap in the rof," p. 56, l. 12, "a nape in the house rofe," p. 89, l. 28. Jamieson gives the word *Naip*, as used in the north of Scotland, for "The summit of a house, or something resembling a chimney top," and quotes the lines from Ross's Helenore, p. 75—

"Far in a how they spy a little sheald,
Some peep of reek out at the *naip* appears."

Naþles, nevertheless, p. 4, l. 7

Naytid, denied (?), p. 77, l. 17

Nekist, nearest, next, p. 5, l. 3

Neþ, "be neþ," beneath, p. 35, l. 31

Niȝe, as a verb, come nigh, p. 35, ll. 13, 19, 22. See *Nye.*

Niȝeþ, is nigh or near, p. 34, l. 18

Niyþ, nigheth, is nigh, or near, p. 31, l. 25

Nobelay, nobility, p. 90, l. 15. Nobley, nobility, p. 5, l. 1

Noiȝes (from *noy*, to hurt), injuries, hurtful things, p. 26, l. 5

Nout, not, p. 2, l. 11

Nouys, novice, p. 82, l. 32

Nowȝt, nought, nothing, p. 28, l. 15

Nowt, nought, nothing, p. 40, l. 17

Noyed, injured, p. 87, l. 20

Noyes, noyous, injurious, p. 101, l. 9

Noyeþ, annoyeth, injureth, p. 5, l. 9

Noy, noi, annoy, injure, p. 17, l. 20; p. 18, l. 10; p. 60, l. 4. See Jamieson, v. *Noy.*

Noyous, injurious, hurtful, p. 25, l. 32

Nye, as a verb, also spelt niȝe, to come or be nigh, or near, p. 35, l. 14

O, one, p. 25, l. 13; p. 88, l. 24

Odir, other, p. 27, l. 1

Oker, usury; used for the Latin *fœnus*, p. 111, l. 20. See note.

Olden, holden, reputed, p. 26, l. 26; p. 30, l. 31

Onhed, onehead, or one hood, i. e. unity, p. 35, l. 24

Onis, once, p. 42, l. 18

Onlepy, single, solitary. See note, p. 38, l. 11, and Sir Fred. Madden's Glossary to "Havelok the Dane," v. *Anilepi*.

On nobeley, "ignobilitatem suam," p. 86, l. 3

Ontrowþ. See Vntrouþ.

Ony, any, p. 6, l. 3

Oole, all, i. e. any, p. 72, l. 1

Oon, one, p. 4, l. 20

Ooneris (?), p. 104, l. 5

Oueral, over all, p. 78, l. 15

Ouer face, *in superficie*, p. 91, l. 8

Ouer-man, superior, p. 80, l. 26; p. 103, l. 20

Ouerwile; used to translate the Latin word *interdum*, p. 30, l. 6

Out, aught, "out worth," ought worth, worth anything, p. 84, l. 14

Outtak, separate, except, take out, p. 52, l. 14

Overþwartnes; used for the Latin *perversitas*, p. 107, l. 3

Panteris, panders, p. 93, l. 9

Parischings, parishioners, p. 8, l. 17

Pees, peace, p. 42, l. 8; p. 87, l. 9

Peple, people, p. 5, l. 13

Perid (?). See note on p. 89, l. 13

Pering, perishing, p. 21, l. 25

Perpulid, purpled, p. 44, l. 6

Perseyuer, perceiver, p. 10, l. 17, 28

Peruey, provide; used to translate the Latin *provideat*, p. 55, l. 28

Peruiance, passage, *proventum*, p. 62, l. 25

Pes, peace, p. 2, l. 11; p. 73, l. 16

Peysid, poised, weighed, considered, p. 67, l. 30

Phitoners, *pithones*, p. 95, l. 11

Pilleworþis, pillows, p. 67, l. 4

Pistil, epistle, p. 5, l. 23

Pite, piety, p. 57, l. 22; p. 89, l. 14

Pleet. See note on p. 23, l. 22. See *Plete*.

Plente, plenitude; used to translate the Latin *plenitudinem*, p. 30, l. 16

Plete, "court of plete," p. 79, l. 25. See Du Cange in vv. *Pletum*, *Plitum*, *Placitum*.

Pleyneþ, complaineth, p. 67, l. 3

Pleynid, complained, p. 20, l. 20

Polewt, pollute, p. 36, l. 12

Porid, made poor, p. 41, ll. 28, 32

Prescit, *præsciti*, reprobate, p. 7, ll. 3, 23, 24

Prest, "that men prest," *ut præsint*, p. 59, l. 13

Priue, deprive, p. 14, l. 4; p. 67, l. 21

Priueite, mystery, secret, p. 34, l. 13

Profhabili, proveably, certainly, demonstratively, p. 7, l. 19. Prouable, provably, ib. l. 28. See also p. 8, l. 15

Profiȝt, prophet, p. 38, l. 26

Profiȝtly, profitably, p. 59, l. 14

Profiþ, profiteth, p. 29, l. 14

Prophet, profit, p. 59, l. 13
Propos, proposition, p. 4, l. 9
Provastis, provosts, superiors, *præpositi*, p. 23, l. 20
Puple, people, p. 4, l. 10
Purte, purity, p. 5, l. 2

Quek, quick, living, p. 8, l. 22; p. 49, l. 24; p. 93, l. 2
Quikid, quickened, made alive, p. 67, l. 26
Quiking, quickening, making to live, p. 54, l. 26
Quit, to recompence, take vengeance, p. 86, l. 6
Quyschinis, cushions, *cervicalia*, p. 67, l. 11

Rad, afraid, p. 27, l. 15. See *Jamieson* in v.
Rafars, spoilers, robbers, p. 96, l. 28. See Jamieson in v. *Reyfar*.
Raneyn (?). See note p. 76, l. 3
Rate, ratified, valid, p. 70, l. 21
Redarguid, reproved, p. 6, l. 24
Rede, *verb*, counsel, advise, p. 113, l. 10
Reeft, carried him off, p. 41, l. 27
Ref, plunder, p. 104, l. 21; p. 110, l. 31. See Reif.
Refiþ, reaveth, spoileth, plundereth, p. 67, l. 1
Reft, part. of *reave*, plundered, carried off by force, stolen, p. 77, l. 24
Reif, plunder, spoil; from the verb *to reave*, p. 12, l. 4. See Jamieson in v. *Reif*.
Ren, "ren in," incur, p. 75, l. 18; run, p. 89, l. 7
Rennun, run, p. 7, l. 24
Respice, respect; used for the Latin *respectus*, p. 86, l. 32
Rett. See *arett*, to reckon, to account, p. 85, l. 21
Rette, reckon, account, p. 14, l. 8
Rettid, p. 27, l. 31; p. 91, l. 19, same as arettid, p. 26, l. 29, reckoned, accounted.
Reuar, plunderer, p. 112, l. 24. See *Rafar*.
Reue, *verb*, rob, plunder, carry off, p. 48, l. 26; p. 67, ll. 10, 11. See *Ref*, *Reif*.
Rewle, to rule, p. 73, l. 22
Rewl, rule, *subst.* p. 73, l. 23
Reysing, raising, p. 68, l. 3
Richid, "be richid," be enriched; used for the Latin *ditetur*, p. 43, l. 31
Richid, was hungry, reached, p. 44, l. 25
Riȝtwisare, more righteous, p. 3, l. 31
Riȝtwisnes, righteousness, p. 3, l. 15
Riȝtwys, righteous, p. 13, l. 15
Rit, right, p. 67, l. 25
Rof, roof, p. 56, l. 12. Rofe, p. 89, l. 28
Rogun, rung, p. 19, l. 30
Rostod, roasted, p. 37, l. 28
Rot, root, p. 91, l. 9
Rowt, the multitude, p. 61, l. 31. Routis, used to translate *turbæ*, p. 62, l. 28

Sadder, more serious, p. 45, l. 22. See Jamieson, v. *Sad*.
Sale worþ, ready for sale, p. 7, l. 6

Sare, sore, p. 93, l. 8. See Jamieson, v. *Sair*.

Sarrar, sorer, p. 38, l. 14

Sautis, assaults, p. 98, l. 9

Sawis, saws, sayings, p. 11, l. 17

Schap, escape; used for the Latin *evadant*, p. 59, l. 1. Schape, l. 2

Schaterid, scattered, p. 81, l. 25

Schauin, shaven, p. 89, l. 30

Schemschip, shame, or sorrow; used for the Latin *mæstitia*, p. 37, l. 8

Schenship, blame, fault, reproach (Anglo-Saxon ꝼcenðan), p. 110, l. 10

Schep, sheep, p. 5, l. 18

Scheþ, sheath, p. 77, l. 29

Schild, shield, p. 56, l. 31. See note.

Scho, shoe, p. 34, l. 12

Schorid, scored, imputed, or reckoned against, p. 85, l. 27

Schrewis, p. 64, l. 21. See note.

Schuldres, shoulders, p. 86, l. 2

Schyn, shine, p. 43, l. 9

Scle, slay, p. 36, l. 30

Seclereis, seculars, p. 77, l. 2

Seek, sick, p. 93, l. 20

Segis, sees; used for episcopal or abbatial sees, p. 50, l. 32

Sek, sick, p. 30, l. 4

Sekir, sure, certain, p. 7, l. 20; p. 17, l. 18. See Jamieson in v. *Sicker*.

Selle, seal, p. 91, l. 16

Senȝe, synod, p. 22, l. 22. See *Seyn*.

Sergs, tapers, wax candles; (French *cierges,*) p. 48, l. 8. See note, and p. 58, l. 20. See also Sir Fred. Madden's Glossary to "Havelok the Dane," v. *Cerg*.

Seruid, deserved, p. 22, l. 29; p. 26, l. 19

Setis, seats, p. 25, l. 12

Seþ, see ye, p. 61, l. 25

Severythly, severally, separately, p. 52, l. 17

Sewars; used for the Latin *sutores*, p. 106, l. 12

Seyn, synod, p. 38, l. 32

Seyneȝ, synod, p. 48, l. 1. See Jamieson, v. *Seinye*, *Senye*, *Senyhe*, *Seinghe*.

Seyng, seeing, p. 53, l. 3

Seynoȝis, synods, p. 73, l. 27. See *Seyn*.

Shriuis, shrive, confess, p. 9, l. 11

Shunder, slander, scandal, p. 59, l. 12

Signis, miracles, p. 51, l. 18

Siker, as a verb, to make sure, to assure, p. 7, l. 20; p. 17, l. 15. See *Sekir*.

Sikir, sure, certain, p. 98, l. 29

Silun, sell, p. 113, l. 4

Sin, since, p. 82, l. 8

Siþ, since, p. 5, l. 12

Skarnes, terrors, p. 26, l. 4

Sleckun, slack, quench, p. 98, l. 16

Slekennid, slackened, extinguished, p. 19, l. 29

Sleþ, slayeth, p. 3, l. 5; p. 87, l. 11

Smit, smut, taint *(subst.)*; Anglo-Saxon ꝼmitta; used for the Latin *contagium*, p. 70, l. 4

Smot, to smut, stain, infect *(verb)*; "þat he smot not oþer;" that he [the sinner] infect not others, p. 18, l. 23

Snibbid, censured, p. 6, l. 17. See note

Snyb, snub, censure, reprove, p. 33, l. 3

Sodekunis, subdeacons, p. 38, l. 21; p. 39, l. 2

Sodyn, sodden, boiled; past participle of *seethe*, p. 37, l. 28

Softiþ, softeneth, p. 112, l. 8

Sogetis, subjects, p. 4, l. 23; p. 7, l. 12

Sogetly, subjectively, p. 88, l. 23

Soil, soyl, to assoil, to absolve, p. 17, l. 16

Soiling, *subst.* assoiling, absolution, p. 17, l. 14

Soiling, *part.* assoiling, absolving, p. 67, l. 30

Somoum (?). See note, p. 61, l. 21

Sonde; this word is used, p. 24, l. 25, for *mandatum*, a command

Sonnid, spoiled, perhaps for sodd[e]ned, *infatuatum ȝal*, p. 2, l. 10

Sophymis, sophisms, p. 8, l. 23

Sopid, supped, p. 46, l. 22

Soþe, sooth, truth, p. 40, l. 12; p. 62, l. 1

Soþfastness, truth, p. 13, l. 23

Soþly, soothly, truly, p. 53, l. 21; p. 66, l. 18

Souare, severe, sore, p. 24, l. 13

Sout, sought, p. 72, l. 11

Sowt, sought, p. 49, l. 33; p. 88, l. 27

Sowtars, shoemakers, *sutores*, p. 106, ll. 14, 18. See Jamieson, v. *Soutar*.

Soyl, assoil, absolve, p. 70, l. 6

Soylid, assoiled, absolved, p. 69, l. 21

Spedeþ, "it spedeþ," it is expedient, p. 14, l. 15

Spedy, expedient, p. 9, l. 20; p. 15, l. 25

Sperriþ, shuttith. See note on p. 34, l. 10

Spice, species, p. 47, ll. 19, 23, appearance; used for the Latin *species*, p. 94, l. 6

Spices, species, kinds, p. 96, l. 3

Sporis, spurs, p. 44, l. 5

Spowsbrekyng, adultery, p. 89, l. 10

Stalliworþli, stalworthly, stalwartly, stoutly, bravely. Anglo-Saxon ȝtæl-þýrðe, literally worth stealing. See *Nares' Glossary* in voc. p. 22, l. 16. See note on p. 108, l. 31

Stalworþ, stout, able-bodied, p. 108, l. 31. See note.

Steer, stir; used to represent the Latin *monetis*, admonish, stir up, p. 39, l. 16

Stere, stir, move; used for the Latin *admoneat*, p. 85, l. 11

Steriþ, stirreth, p. 1, l. 20

Sternis, stars, p. 95, l. 30. See Jamieson, v. *Starn*.

Sterringis, stirrings; used for the Latin *motus*, p. 67, l. 20

Steyke, to shut, to fasten, p. 34, l. 17. See Jamieson, v. *Steik*.

Stille, silent, *taciturnus*, p. 5, l. 9

Strak, struck, *præt.* of strike, p. 3, l. 11

Stregun, stricken, p. 2, l. 20

Streke, strike, stretch; used for the Latin *extendam*, p. 69, l. 9

Strenid, constrained; used for the Latin *constringitur*, p. 56, l. 5

Streyn, to draw, turn away, p. 74, l. 16

Strowis, straws, p. 93, l. 25. See note.

Sudarijs, napkins, *Sudaria*, p. 91, l. 23.

Sudary, a napkin, p. 105, l. 12

Suffreyn, sovereign, p. 99, l. 27

Supprissed, oppressed, p. 79, l. 15

Suyn, swine, p. 58, l. 6

Suynne, swine, p. 2, l. 11

Swelk, such, *passim*, Suelk, p. 8. l. 23. See *Swilk*.

Swelluing, swallowing, p. 55, l. 30

Swernes, sournes, *acciditas*, p. 58, l. 13. See note; used to translate *tristitia*, p. 107, l. 21

Swilk, such, p. 37, l. 12, p. 70, l. 21. See Jamieson.

Sylid, soiled, defiled, p. 89, l. 11

Tan, for ta'an, taken, p. 5, l. 7; p. 6, l. 18; p. 103, l. 4. Tane, p. 9, l. 25, p. 35, l. 23. See Jamieson, v. *Tane*.

Telars, "feld-telars," field-tillers; for the Latin *rustici*, p. 106, l. 12

Tenden, attend, give heed to, p. 93, l. 26

Tend, i. e. tendis, attendest, p. 2, l. 5

Tent (to tent), to attend, consider, p. 18, l. 27; p. 34, ll. 18, 21; p. 50, l. 18; used to translate the Latin "cui rei vacent," p. 106, l. 25; p. 107, l. 2

Tenten, attend; used for the Latin *attendit*, p. 93, l. 17

Tenting, attending, p. 87, l. 21

Ter, tear, p. 70, l. 2. See note. Teris, ib. l. 3, tears.

Tiȝen, for tiþen, perhaps by an error of the scribe, tithe *(verb)*, p. 45, l. 21

Til, to, unto, p. 94, ll. 8, 9. See Jamieson in v.

Tokun, betoken, signify, p. 23, l. 7

Ton, "þe ton," the one, p. 69, l. 27, often spelt *tone*. See Nares in voc. and Jamieson, v. *Tane*.

Tood, fox, p. 58, l. 17. See note, and Jamieson, v. *Tod*.

Toon, one, "þe toon for þe toþer," the one for the other, p. 53, l. 1. See *Ton*.

Touȝly, toughly, obstinately, p. 68, l. 23

Towere (?) See note, p. 55, l. 3

Trayd, betrayed, p. 53, l. 23; p. 46, l. 20

Tremel, tremble, p. 55, l. 20

Trentaylis. See note, p. 52, l. 22

Treyst, trust, p. 96, l. 28

Triacle, antidote, p. 57, l. 25. See note.

Trouby; used for the Latin *turbatio*, p. 87, l. 14

Trowe, to believe, p. 8, l. 30. Trowen, p. 53, l. 17; p. 88, l. 22, 23

Trowing, believing, p. 61, l. 7

Tul, to, unto, p. 95, l. 15. See *Til*.

Tyn, tyne, tine, burn, consume, destroy, p. 54, l. 7; p. 43, l. 12. See Jamieson in vv. *Teind* and *Tine*.

Tynking, tinkling, p. 90, l. 10

Tymung (?), p. 4, l. 17

þan, then, p. 4, l. 6

þenkand, thinking, p. 10, l. 27

þer as, therefore, p. 59, l. 27

þeuys, thieves, p. 54, l. 32. þeuis, p. 55, l. 1

þewenti, twenty, p. 8, l. 16

þink, thing, (a provincial pronunciation,) p. 17, l. 2

þo, those, p. 63, l. 22

þof, though, p. 8, l. 32; p. 54, l. 30. See Jamieson, v. *Thof*.

þole, to suffer. þoling, suffering, p. 5, l. 22, *et passim*. See note, p. 56, l. 28. To permit, p. 59, l. 1. See Jamieson, v. *Thole*.

þole; used for *ululabunt*, p. 58, l. 22; perhaps by mistake for *hole*, i. e. howl.

þolid, suffered, bore, endured, p. 21, l. 7

þoo, þo, those, *passim*.

þorow, through, p. 30, l. 13

þowe, though, p. 4, l. 6

þowȝand, thousand, p. 4, l. 21

þries, thrice, p. 12, l. 22

þristiþ, thirsteth, p. 8, l. 22

Ungly, only (?), p. 55, l. 20

Valiþ, availeth, p. 24, l. 3

Vengid, avenged, punished, p. 21, l. 7

Veniawns, vengeance, p. 21, l. 3

Venyn, venom, poison, *venenum*, p. 57, l. 25

Vggid, abhorred, nauseated, p. 109, l. 1. From the Anglo-Saxon oga, fear, horror. See Jamieson, v. *Ug*.

Vncely, unhappy; used for the Latin *infælicem*, p. 51, l. 4. From the Anglo-Saxon ꝼælıȝ, ȝeꝼælıȝ, happy. Chaucer has *selynesse*, for happiness; and Wicliffe, N. T. Rom. vii. 24. "I am an unceli man, who schal delyuer me fro the bodi of this synne?"

Vndeadly, immortal, p. 53, l. 17

Vneuyn, unequal, unjust, p. 104, l. 30

Vneuenly, unjustly, unfairly, p. 74, l. 23

Vnfilid, undefiled, p. 105, l. 20

Vnknowen, unknown, are ignorant of, p. 61, l. 13

Vnkunand, unkunning, ignorant, p. 33, l. 3

Vnkynd, unnatural, p. 87, l. 16

Vowtrand, vowtri, adultery, p. 87, l. 12

Vowtre, avowtry, French *avoutrie*, adultery, p. 21, l. 14

Vnnese, unneths, or unneath, hardly, scarcely, p. 52, l. 18. See note.

Vnpite, impiety, p. 90, l. 28

Vnpitouse, impious, wicked, p. 4, l. 19; p. 61, l. 31

Vnschamfast, immodest, shameless, p. 2, l. 14

Vnsible, insensible (?), p. 100, l. 28

Vnsikir, unsafe, uncertain, p. 99, l. 10

Vntrouþ, or vntrowþ, unbelief, from trow, to believe, p. 28, l. 26; 27. Ontrowþ, l. 30

Vnwitti, ignorant, p. 25, l. 10

Vp, upon, p. 4, l. 13; p. 15, l. 3

Vphauns, lift up, p. 31, l. 24

Vp so doun, ignorant spelling for upside down, p. 19, l. 30

Wam, whom, p. 68, l. 9; p. 70, l. 11

Wan, when, p. 4, l. 14

War, worse, p. 80, l. 4

Warer, more ware, more cautious, p. 66, l. 2

Wari, curse, p. 14, l. 12. Waried, cursed. Anglo-Saxon *papian*, p. 2, l. 22; p. 21, l. 3

Warliar, more warily, p. 9, l. 22
Was, whose, p. 59, l. 12; p. 74, l. 11
Wat, what, p. 38, l. 4
Waxit, aged, p. 44, l. 19
Wayn, wain, waggon, p. 110, l. 28
Weder, weather, p. 83, l. 22. Wedur, ib. l. 24
Wedir, whether, p. 13, l. 4
Weil, while, p. 8, l. 22
Weld, wield, possess, p. 24, l. 24
Weldar, owner, possessor (Anglo-Saxon pealðan), p. 97, l. 16.
Wen, ween, think, suppose, p. 69, l. 21; p. 95, l. 16. Wene; used for the Latin *putemus*, p. 91, l. 7
Wengis, wenches, concubines, p. 23, l. 1
Wenid, supposed, considered, p. 111, l. 32. See *Wen*.
Wening, wishing, supposing, p. 32, l. 2. p. 91, l. 11. See note.
Went, thought, supposed, *(præt. of* ween); p. 95, l. 15
Wenun, wish, desire. Anglo-Saxon penan, p. 11, l. 18; p. 57, l. 22. See *Wen*.
Werkis, works, p. 4, l. 32
Wern, warn, p. 72, l. 8, 9
Wernid, warned, p. 39, l. 19
Wer of, whereof, p. 105, l. 29
Werr, worse, p. 55, l. 13
Werrar, worse, p. 49, l. 8
Wet, wot, know, p. 98, l. 19
Wete, to wit, to know, p. 37, l. 24; p. 40, l. 9
Wetun, known, past part. of to wit, p. 3, l. 16
Weþ, with, p. 70, l. 20
Weypid, wiped, p. 39, l. 10
Who, wo, p. 81, l. 21
Who worþ, woe-worth, p. 67, l. 3. See note.
Wiche, witch (used as an adj.); magical, *magicis falsitatibus*, p. 93, l. 26
Wil, while, p. 74, l. 8
Wilis, wiles, craft, p. 64, l. 26
Wirke, work, p. 4, l. 5
Wis, ways; "on many manner wis," in many ways, p. 91, l. 10
Wit, know, p. 70, l. 6
Wit, "þat is wit," that is to know, p. 5, l. 4
Witt, knowledge, p. 1, l. 9; p. 2, l. 3
Wittirly, utterly, p. 85, l. 10
Wityng, knowledge, p. 95, l. 25
Wlatis, for wlatist, hatest, abominatest. Wlatiþ, hateth, *abominatur*, p. 92, l. 25. See note, p. 57, l. 10
Wnworscippist, unworshippest, dishonorest, p. 57, l. 11. See note.
Wo, who, p. 46, l. 28, p. 52, l. 9
Wo, what, p. 55, l. 18
Wode, mad, insane, p. 87, l. 18
Wodnes, madness, p. 87, l. 11; p. 97, l. 7
Wold, old, p. 23, l. 3; p. 93, l. 9; p. 94, l. 7
Wombe, belly, p. 3, l. 13
Wordeynid, ordained, p. 29, l. 25
Wordeyniþ, ordaineth, p. 25, l. 27
Wordre, order, p. 68, l. 16
Wowe, vow, p. 100, l. 26
Wowis, vows, p. 9, l. 10

Wrath, used as a verb, "non of þe bischopis wrath," i. e. let none of the bishops be wroth; *nemo episcoporum irascatur*, p. 30, l. 6

Wrechfulnes; used for the Latin *iracundia*, p. 58, l. 12

Wse (?). See note, p. 62, l. 30

Wudlowtis, peasants, *subditi*, p. 2, l. 25; from the Anglo-Saxon ƿoðu, wood, *agrestis*; and lowt, a servant, a subject. See *Lowt*, and Jamieson, v. *Lout*.

Wylen, will, desire, p. 49, l. 26

Ymplicebly, implicitly, p. 11, l. 24

LONDON:
J. B. NICHOLS AND SON, PRINTERS, 25, PARLIAMENT-STREET.

ERRATA.

The Reader is requested to correct the following Errata, for which the difficulty of the work, and the Editor's distance from the press, will, it is hoped, be a sufficient apology :—

P. 7, l. 29, *for* hau, *read* han.
P. 10, l. 17, *for* maid, *read* maad.
P. 11, l. 10, *for* inwit, *read* in witt.
P. 12, l. 32,
P. 22, l. 20,
P. 24, l. 5, } *for* hau *read* han.
P. 24, l. 30 (margin), *for* Mat. ij°. *read* Mat. u°.
P. 30, l. 15, *for* tayst, *read* tryst.
—— l. 26, *for* presched, *read* presthed.
P. 32, l. 5, *for* presþod, *read* presthod.
—— l. 21, *for* hau, *read* han.
P. 36, l. 15, *for* presched, *read* presthed.
P. 37, l. 32,
P. 41, l. 28,
—— l. 32,
P. 42, l. 15,
P. 43, l. 31,
P. 45, l. 7, } *for* maid, *read* maad.
P. 56, l. 9, *for* pilats, *read* Pilats.
P. 57, l. 11, *for* wuworscippist, *read* wuworscippist.
P. 96, l. 19, *for* sem, *read* seen.
P. 102, l. 10, *for* bydun, *read* byndun.
P. 107, l. 24 (margin), *for* Cap°. iii°. *read* Sap. iij°.
P. 140, l. 24, *for* maid, *read* maad.

00059092

Digitized with financial assistance from the
Government of Maharashtra
on 17 February, 2016